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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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NOVEMBER, 1929

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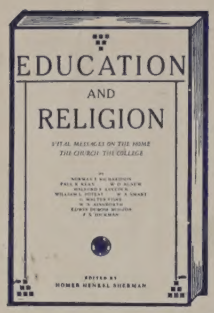

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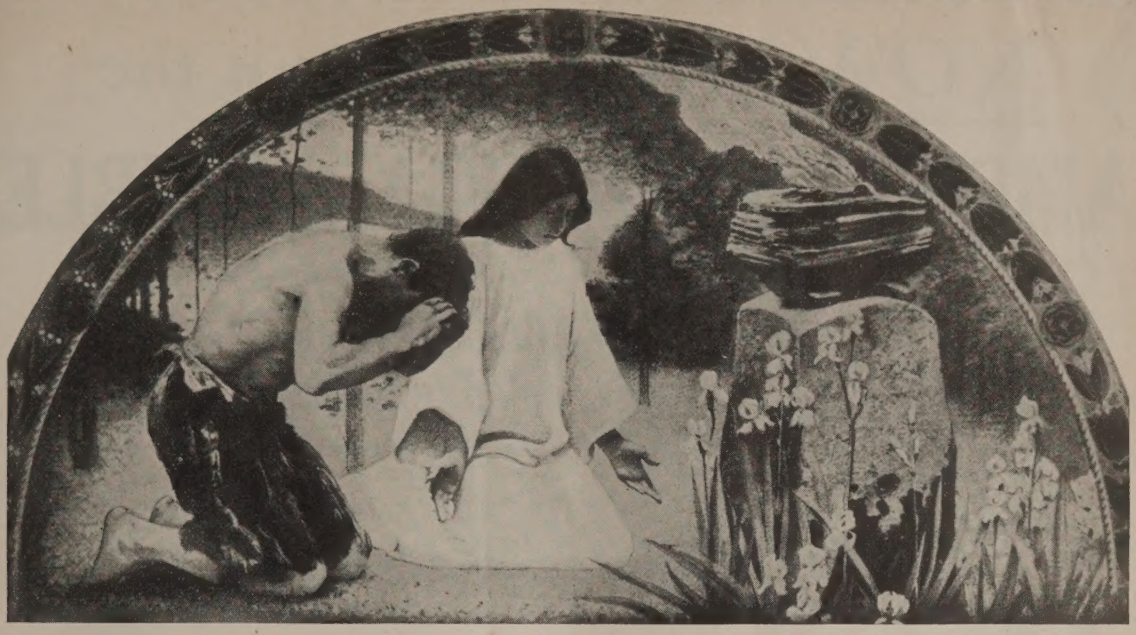

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HUGH S. MAGILL, *General Secretary*

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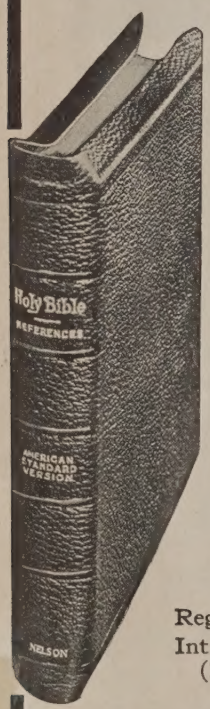

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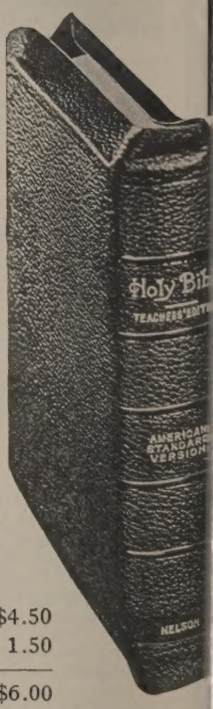

Sample of type:

Ishbi-benob, who was [g] of the sons of the [2] giant, the weight of whose spear was three hundred *shekels* of | 37; 18. 2. 2; Ps. 31. 3; 71. 3 [f] Ps. 91. 2; 144. 2 | The [a] floods of [g] ungodliness made me afraid:
6 The [b] cords of Sheol were round

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EDITORIAL

Worship

CHURCH schools have been greatly helped because leaders have insisted that religious education includes more than instruction—that cooperation in Christian service and above all *worship* should find a definite place in the church school program. We fear, however, that many schools are in danger of so setting worship apart from other educational activities that its full values are never realized. Too often the worship assembly period is in no way related to the pupil's other experiences except that it precedes or follows the class session as a matter of course. As such, worship is likely soon to deteriorate into mere form and routine.

† † † †

Worship is fellowship with God. All matters which vitally concern the school throughout its total program should be brought into the presence of God in worship. Plans for engaging in enterprises of Christian service will gain significance and value when considered in the light of God's purposes of good will. Resolution and determination to carry out our deeds of kindness are strengthened in worship. So we need to bring our programs of service into the worship assembly and the element of worship into the experience of planning and carrying out our Christian service to our fellowmen. The experience of worship and the experience of service to others should not be separated but unified.

† † † †

Instruction and reflective thinking likewise should be closely linked with worship. The most worshipful moments in the church school may be during or at the conclusion of a vital class session when the group is alive to a clear cut problem, when it is ready to seek forgiveness for its shortcomings and to move forward with intelligent action to right the wrong, to establish justice, to love mercy. In the worship assembly, too, we need intelligent direction of our purposes and ideals, and the knowledge necessary to realize our goals. Worship and instruction are also to be unified.

† † † †

Worship is a contemplative, meditative, and appreciative phase of experience. We often worship best in environments of quietness, seclusion, and of beauty. But we ought not to substitute inactivity and passive appreciation for moral and religious fervor and endeavor. The worshipful "beauty of holiness" should stir us to increased determination to attain a better kind of living for ourselves and others, in which good will, righteousness, and peace shall reign supreme.

Training in worship is an area in which the church school must make a distinct contribution. The public school, even with the best program of character education, will not do it. Teachers of the religious life should therefore study particularly the meaning and practice of worship in the broad sense. What is worship—both common worship and private worship? When and why do we worship? How do we worship? Recent literature on worship has helped to make more meaningful our services of worship in church and church school. But we need also to learn how we may definitely share the experience of worship in the class or committee meeting, and at other more informal occasions and enterprises.

† † † †

Prayer in the class session may be a deeply spiritual experience or it may be only a deadening routine. Teachers should consciously use prayer as one of the most vital learning experiences. To do this they must first have an appreciation of its true purpose. If it is only to create the right atmosphere so that the class work may proceed, its full meaning has not been revealed. We must think of it much more as an end in itself rather than a means. It should indeed become that experience in which the worshiper directs his *whole* life into harmony with the will of God.

† † † †

A church school group ought to share the experience of prayer naturally and frequently. The classes of one department engaged whole-heartedly one Christmas season in the building of a school prayer of good will which became the unison prayer for the Christmas festival. The work on this prayer required the full time of a number of class periods. A class of young people paused in the midst of a heated discussion on race prejudice to bow in silent prayer that it might be guided aright through perplexing and crucial problems. Similar occasions or vital issues may make prayer a more meaningful experience.

† † † †

Those who lead a group in common prayer should study the special uses of various types of prayers—the silent prayer, the sentence prayer, the directed prayer in which the leader suggests the prayer needs but each individual prays in silence, the unison prayer, the prayer hymn. This is but an illustration of the need for a careful study of the place of worship in religious education. The point we wish to emphasize is that the teacher must study and consciously plan the worship aspects in his program with great care, and not bring worship in as an added something but as the very heart and center of it all.

Be Your Own Crime Commission

THE crime bill of the United States is estimated by experts at the neat round figure of ten billion dollars. This is four dollars for crime as against one for our entire system of public schools, and sixteen for crime as against one dollar for the total cost of all the Protestant churches of the country. If statistics are ever impressive these certainly are.

There is now being organized a National Commission on Crime Prevention through Moral and Religious Education. It is sponsored by The Church League, of New York City, which was formerly The Men's Church League, of which Dr. J. Campbell White is General Secretary. It is significant that before starting its new commission the League got in touch with Hon. George W. Wickersham, Chairman of President Hoover's Commission on Law Observance and Enforcement and evidently that Commission is not going to consider moral and religious education very seriously as a factor in the prevention of crime. Everyone who favored the organization of the new commission did so on the assumption that the President's Commission was "not to deal with moral and religious education as one of the major means of reducing crime." The new commission is to supplement the work of the President's Commission.

The roots of crime lie back in the undiscovered world of the motives, attitudes, and emotions of people. Out of this inner kingdom come the issues of life or death. The one strong and constructive force to shape that inner world is the total educational influences that surround childhood and youth. The moral and religious forces of the community must share in this vital task because, while the influence of formal education in school or church has slain, or created, its thousands, the informal education of casual contacts in the home and the community has slain, or created, its tens of thousands. Every educator is a crime commission in his own right.

"We Are the Dead"

ARMISTICE Day, November 11, is with us again.

A few days ago the writer of these lines made his first visit to Arlington Cemetery in Washington, D. C. He took his first walk, bare-headed and silent, among those eloquent rows of faded stones, each one of them carrying the name and standing forever as the symbol of a man. He was compelled to withdraw from the chance strangers who were in his party so as to avoid the assault of their inane and flippant comments and to wipe out the impression of the superficial, sleek, and comfortable driver of the sight-seeing bus, with his calm assumption of equality with the dead by being able to say, "When I was in the army." He wanted for once to close his ears to the empty words of the living and open his heart to the words of power that came from this moving pageant of the dead. Then he came to the Tomb of the Unknown Soldier, a sign and a symbol of all heroic self-sacrifice in the long panorama of mankind. In its austere presence even the bus-driver was at last stilled.

Then he rode back to the city and past the White House in which, as it happened, that very morning the Premier of England was visiting the President for a personal conference on behalf of world peace.

Out of the surge of emotion and confusion of thoughts that an experience like this would bring to any man, there emerged one sure conviction: *the foundations of enduring peace between nations, as elsewhere, are laid deeply and surely in the slow growth of the capacity of men to see*—the capacity to see the larger as distinct from the smaller issues of life; to see the currents of the world as well as of the life of one's own backyard neighborhood; to see that after all what affects the world for good or ill will sooner or later affect this tiny *me and mine;* to see that we rise or fall, as a human race, together; to see that this is not a "pacifist" editorial as some indignant readers will have already called it, nor a "militarist" one as it no doubt seems to others; to see that peace will finally come, not from those who are now eager, enthusiastic, and superficial devotees of peace, just as before the first Armistice Day they in the same spirit were advocates of war, but from those who come to "see life steadily and see it whole." These are they who have acquired the gift of insight into the inner meaning and possibility of human life. These are the final foundation upon which all hopes and plans for the peace of the world must rest. And one of the supreme tasks of the educator in religion is to lead out to its full maturity this gift of sight.

Such was the message of the dead to one who stood beside them for the first time.

Children's Book Week

CHILDREN'S Book Week will be observed throughout the United States November 17-23. One of the suggestions of the committee promoting the observance of Children's Book Week this year is the use of a notebook by children to keep a record of their books. There has been prepared for this purpose an attractive sixteen-page notebook called, "My Book Record," which may be ordered from the National Association of Book Publishers, 347 Fifth Avenue, New York, for five cents each.

The Association also has three attractive posters, which will be sent free, for advertising Children's Book Week, and three book marks which are small reproductions of the posters, selling for one dollar per hundred. Local observance of Children's Book Week should be of great interest to parents and teachers who are concerned with the religious education of children.

The Children's Work Professional Advisory Section of the International Council is eager to cooperate with those organizations which are endeavoring to secure better reading for children. A special committee on books, of which Miss Jeanette E. Perkins is chairman, is collecting the best of the new publications for children and will prepare an article for the December issue of the *International Journal* on the subject of children's books. The December *Journal* will also carry an article on books for young people by Mrs. E. E. McClintock. Both of these articles we recommend to the readers of the *Journal.*

Religion and Character

ONE of the strongest arguments advanced for religious education is that it is an essential in motivating right conduct. Although there are some who have frankly questioned this premise, it is yet generally conceded to be true.

To give specific attention to the problem of the place religion is capable of occupying in the shaping of conduct

and character, Northwestern University has called a conference of scholars, to be held in November of this year. This is a timely move. If religion does not exert this dynamic power in character, we should know it. If religion does hold the important place accorded to it, we should know better how to use it.

This is a time when character education occupies a large place in our thinking. Nation wide concern exists over certain evidences of moral unrest observable in present day society. This condition is not limited to any particular social levels nor to youth. Old sources of authority have given way, old sanctions seem to have lost their force. Many careful observers fear that the norm or average of national character is not standing the strain of modern conditions.

Responding to the gravity of this problem, a movement has recently been gathering force among educators, religionists, and other leaders of thought for a new emphasis on character education, especially among the young. The National Education Association gives this topic a prominent place in its programs. Several national conferences on character training have been held. Many public schools are seeking ways to make the character outcome of education more effective.

This conference on religion as a factor in shaping conduct and character will seek to bring to bear whatever objective evidence or proved fact may be available to answer such questions as: To what extent has religion a motivating power in conduct? How can religion be interpreted to make it a greater influence in shaping conduct and character? Is a program for character education which omits religion essentially sound and defensible? There are many of us who feel that the character education movement has not in the past given the attention to religion which it deserves. We look with hope toward such conferences as that conceived by Northwestern University to help us in coming to a clearer conviction concerning the place of religion in education, and the place of religious education in any scheme for the development of moral character and conduct.

Dallin

THE APPEAL TO THE GREAT SPIRIT

What Is Worship?

By DWIGHT BRADLEY

IT is the soul searching for its counterpart.
It is a thirsty land crying out for rain.
It is a candle in the act of being kindled.
It is a drop in quest of the ocean.
It is a man listening through a tornado for the Still Small Voice.
It is the voice in the night calling for help.
It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.
It is the same sheep nestling in the arms of the Rescuer.
It is the Prodigal Son running to his Father.
It is a soul standing in awe before the mystery of the Universe.
It is a Poet enthralled by the beauty of a sunrise.
It is a Workman pausing a moment to listen to a strain of music.
It is a hungry heart seeking for love.
It is a heart of love consecrating herself to her Lover.
It is Time flowing into Eternity.
It is my little self engulfed in the Universal Self.
It is a Man climbing the altar stairs to God.

HE who neglects Worship, neglects that which separates man from the birds, the animals, the insects, and the fishes.
The unworshipful man is an anthropoid equipped with a highly developed brain.
He may be a paragon of morality, but so are bees and ants.
He may be keenly intelligent, but so are wolves and foxes.
He may provide for his family, but so do hyenas and orang-utans.
He may be successful in affairs, but so are beavers and muskrats.
He may be artistic, but so are birds and butterflies.
Worship is the chief concern of highly developed human beings.
A human being must be graded according to his capacity for worship.
Worship for men is what song is for a thrush or physical beauty for a tiger or speed for a race horse.
Worship lifts men to their next level of experience and justifies their existence as men.
Worship is Man expressing his entire personality.
To neglect Worship is to accept a low rating as a man.
To neglect Worship is to fail in life's highest function.
The neglect of Worship is psychical suicide.
Ignorant Worship is better than intelligent non-worship.
Intelligent Worship is the most remarkable achievement of which a human being is capable.

THE primary function of a Church is to supply an incentive to worship, and to furnish an atmosphere for Worship.
If one cannot Worship in Church, the Church may be at fault, or the man may be at fault.
If the Church is at fault it will eventually perish unless it remedies the condition.
If the man is at fault, he will dry up and become a spiritual mummy, unless he changes himself.

By permission *The Congregationalist.*

Pulling Against the Tide

By
HALFORD E. LUCCOCK
Divinity School, Yale University, New Haven, Connecticut

ONE of the earliest and oft repeated lessons which Jesus gave to the teachers training class he organized and taught along the wayside lanes and on the hills of Galillee was concerned with inculcating the difficult and essential virtue of non-conformity. Jesus came not to show men how to adapt themselves to their environment, but how to transform it. He gave to his disciples a motive and pattern of life which was surprisingly and bewilderingly different from the accepted styles in Palestine A.D. 27. He sought to make them vividly conscious, not only of the peculiar qualities of the way of life he was teaching, but also of the continual pull which would be exerted upon them, tending to draw them back into the respectable and powerless moral mediocrity which prevailed about them. "All these things do the Gentiles seek," he kept saying in one way or another, showing the contrast to his way, and the forces which they would have to withstand.

As we face the task of training others for Christian discipleship in our own way, there is nothing more essential than that we have a clear discernment of the forces which are pulling back, the forces which are part of the atmosphere we breathe, and for that reason, very often are not seen to be in deadly antagonism to the Christian ethic and life. Let us look at one or two which have certainly gained enormous headway in the last few years.

ONE of these strong back-pulling influences could be represented by the advertising man. Like the atmospheric pressure of fifteen pounds to the square inch, we have this pressure of advertising continually exerted upon us. Its pull is upon those in our church schools. We need to recognize where much of our opposition is coming from, so that we may try to counteract it more effectively. Much advertising, which looks quite innocent, is in direct deadly antagonism to a gospel which has at its center the truth that "life is more than meat and the body than raiment." Jesus tells us that the significance of life is never to be measured by an abundance of things. Through modern advertising we are bombarded continually with the insistence that life utterly depends on an abundance and variety of things. Against this powerful flood of frank estimate of the value of life in things, a vague and general exhortation to "live the simple life," as Jesus did, is rather feeble. Through the megaphone of the press, the billboard, the radio, the store windows, and the neighbors, we are commanded to buy, buy, buy!

It has been calculated that a hundred years ago the average person had 72 wants, of which 16 were necessities. The average person today has 484 wants, of which 94 are rated as necessities. Personally, I cannot possibly think of 484 different things that I want. I cannot even think of 94 different things that we have in our home! We must be living without the necessities! But there is no question that many times that number of things are continually being hawked before us. A century ago in the United States there were about 200 different items urged upon men for their purchase. Today there are 32,000.

But this is not the worst of the story in its relation to the Christian gospel. We cannot look at this advertising propaganda without being startled at the unblushing appeals to un-Christian motives. Naturally, with a luxury prosperity, such as we have at the present time, the appeals to un-Christian motives must be stressed. The reason for the purchase of luxuries is very often such a motive as pride, envy, snobbery. We see in our day thus a new form of the old trinity—The World, the Flesh, and the Devil. A recent advertisement of a luxurious automobile read: "Do you want your neighbors to envy you?" The answer implied was, "Of course, any man in his right sense would want his neighbors to envy him." In that case the answer is easy. "Buy a Blank-Blank Straight Eight, and drive down your street. All your neighbors will promptly go up in a green smoke of envy." Much of the advertising of correspondence schools has been particularly vicious. It pictures a grossly materialistic ideal of success and builds up the conception that a man who is not "knocking down big money" is a pathetic failure.

There are deep ethical implications in the cult of comfort to which we have so largely succumbed. Dr. Bernard I. Bell says that "from twilight sleep birth to narcotized death we avoid all the bumps. We live in a steamheated warm-bathed era in which the first request of life is comfort at any cost." Consequently, the whole Christian ideal of discipline and sacrifice is an enigma to multitudes; a quaint, far-away echo of a preposterous theory of life.

ANOTHER powerful obstacle to the acceptance of the Christian gospel is in the strong hold which the gambling mind has upon millions of people. This is nothing new, of course. The desire to get something for nothing has exerted its influence throughout history. But never has it been afforded such opportunities as in the modern stock market and never has the modern form of speculation seemed to spread more widely throughout the population. It is an accompaniment of the fictitious prosperity so largely in evidence. The idea that profits without an adequate return in goods or service is immoral, is at the opposite pole from the conception held by millions of people. A Christian conception of life, of business and profits must make its headway against a newly strengthened frenzy, utterly unethical in its character, to get profits through gambling rather than through service.

A further factor which needs no elaboration and which affects modern life powerfully is the demand for conformity and standardized thinking in our life today. We have reached an international birthday when the forces making for a mental lock-step have achieved a power never before known. Last summer in New York City the police employed what one of the newspapers called a very clever trick. They used a new instrument for the suppression of opinion, they broke up a communist meeting in Union

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The Meaning of Worship

By
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IN the very remarkable marriage experience of Robert and Elizabeth Browning a notable element was their constant expression of their love for each other. Many couples live together satisfactorily for decades without ever saying a word of love or appreciation to one another. But the Brownings preserved the fervor, the romance, the mystic wonder of marriage by the beauty of their expressive affection. Of course they were poets and therefore competent to do this with an art that common folk do not possess. But many couples are doing in prose what the Brownings did in poetry. They not only love one another but they say so; they express appreciation; they plan ways of explicitly making evident that they are dear to one another. When absent they take time for a letter each day. Birthdays and anniversaries are celebrated. Gifts, not necessarily costly but involving thought, are planned and presented with some charming or mirthful celebration.

Children may be united in the circle of love. From earliest years they will learn to express thanks for every gift, to greet parents and one another cheerfully in the morning and to bid good night affectionately in the evening. They will be givers as well as receivers, rejoicing in the family experience of fellowship and love. The parents, knowing that the experience will grow through the expression, will encourage words, deeds, manifestations of affection.

Of course if this were carried too far it would become mawkish. We express our dissatisfaction with such extreme by the word, sentimentality. But a healthy, charming family affection, frequently and naturally expressed, and ever consciously the source of joy to each member, is one of the most blessed experiences of life.

Worship is something like that. It is the expression of our feelings as the people who rejoice in the love of God. Do we realize that we Christian folk are giving the most daring interpretation that can possibly be given to life? We are saying that we are surrounded with infinite Goodness and Love. What a joyous faith! Further, we believe that we may be the means of extending this faith to other folk who do not have such a radiant view of life. What a solemn and inspiring mission! Further still, we believe that divine power is available to make us partakers of the goodness and worthy of the love. What a thrilling sense of power!

Those who have such a faith would naturally come together to share the experience. So we have the church. When Paul had communicated his contagious faith to some scores of people, he gathered them together into the Christian community; this was the church. They naturally had social gatherings in which they shared their happy experiences with one another. Thus came Christian worship. They felt love and gratitude to God and to Christ, so they sang psalms of praise. It was the inevitable expression of their feelings. They wanted to realize the love of God, to be enabled to live in the goodness of God, so they asked for divine guidance and care; this was prayer. They talked about the value of religion; this was testimony. They read what great religious personalities had written about the experience of God; this was Scripture. They discussed problems of life and laid out plans of duty; this was the address or the sermon. They were stirred to help people who were in need, so they brought money to the meeting; this was the offering. Worship in the early Christian church was the natural, spontaneous expression of religious feeling. As a result of such expression the feeling itself was deepened, as is inevitably the case.

If we do not believe anything deeply, if we do not value anything highly, if we do not hope for anything ardently, we have not much basis for worship.

The need in our worship is that it shall be a real expression of religious experience. If we do not believe anything deeply, if we do not value anything highly, if we do not hope for anything ardently, we have not much basis for worship.

But all of us Christian workers do have faith, appreciation, desire. We do not sufficiently give ourselves the opportunity for the rich experience of them which would at once produce worship and develop from worship. Some recognition of appropriate technique is necessary. The leader of worship should recognize seven stages through which the experience is attained. They may be called meditation, definition, adaptation, selection, preparation, appreciation, execution.

Meditation. First, the leader of worship is to be a worshiper. The experience must begin in your own soul. You cannot lead a group in anything unless you are doing what you want them to do. Suppose you are to conduct junior worship in the Sunday school next Sunday. Sit down and think about it. What does it mean to you? What is God to you? What do you wish God could do through you for the juniors? How beautiful their young lives might be. Think on this until you can feel something of God's purpose for those boys and girls. Pray for them and for your own fitness in leadership.

Definition. The next step is to decide the particular object and direction of the worship for next Sunday. We cannot run the whole gamut of religious experience in one service. We should be lost in the indefiniteness. Is there any special celebration next Sunday? Has some need been manifest in the lives of your group? Is there any phase of religion—gratitude, loyalty, reverence, service—peculiarly appropriate? If you have a committee of the juniors to help you, you will discuss with them this step of definition of the objective of the worship.

Adaptation. Of course it is their experience rather than yours that is to be expressed. The worship begins in your own soul and at first it may be wholly your own. But now as a real leader you are seeking to come to the level of the experience of your group. How many Sunday school prayers have we heard that might as well have been in Latin. The whole

worship is to be planned to express the thoughts, the feelings, the desires of the juniors. Not an easy step, especially as the experience, if it is to be real, must be shared; it must be theirs and yours together. Here the help of your young committee will be very good. Your fellowship with them will be so natural and intimate that as you talk about your own religious hopes and needs, joys and desires, they will talk of theirs. So you will get insight into what worship can be for them.

Selection. You are now ready to select the elements in the worship and the persons who shall have charge of each step in the program. You are concerned with a single religious mood not with religion in general. What kind of music will induce that mood? What songs will express it? Perhaps there is a new song with some beautiful imagery, some lovely lyric quality, some allusions which will enrich its message if they are understood. Could we learn this song as part of the worship? We used to think that we must separate the exercise of learning the elements of worship from the worshipful expression itself. More recent studies have led to a modification of this view. The study, explanation, interpretation, appreciation of a hymn or prayer or symbol may itself be a worship experience. Of course if the drill process is obtruded it will not be, but this is unnecessary.

The selection of prayer is peculiarly significant. Prayer is central in the worship experience. Probably at this point we are least successful. This is partly owing to the fact that we do not know when we fail. If we ask people to sing and they remain silent we see the failure at once. But if we say "let us pray" and nobody listens and joins imaginatively and emotionally, but remains simply quiet, we may think we have succeeded. We give least consideration to prayer, whereas we should give the most. Some of the most effective prayer experiences arise when the group has seen some truth or duty and agree that they will talk with God about it. It is a very thrilling experience to talk with God. Jesus, the prophets, the apostles, the saints, did it, feeling then the high moments of their lives. Boys and girls can do it also if we know how to lead them.

Selection will include all other parts of the program, each of which is to be considered with care as fitted to the group and contributory to the object of the worship.

Preparation. By preparation is meant the specific arrangement for the conduct of each element in the program. We have seen the mood of worship broken because the pianist had not practised the hymn in advance. If one of the juniors is to take some part, let him rehearse it with you beforehand. This will not rob the exercise of spontaneity; indeed the rehearsal itself may and should be worship. Often we are too lazy to prepare our pupils to lead parts of the worship. Of course it is easier to do it ourselves. But if we will take pains to make private preparation with the pupils, sometimes singly, sometimes in small groups, and will give to these conferences a definitely worship character, we shall develop a corps of young associates who have caught the spirit of worship, and who will communicate it to their fellows more readily than we can ourselves.

Appreciation. Particularly important is this sixth step. Several of the preceding steps involve detail, analysis, even business. Before the worship itself there should be an opportunity for the leader to bring it all together into a

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Unique Features of Toronto Program

SUNDAY school conventions have always been a source of stimulating inspiration and warm fellowship for the hosts who are drawn together by common purposes and ideals. The Toronto program next June will make unusual provision for these values in its devotional periods, and its "Hall of Friendship"—a great social gathering place for delegates. Special attention is being given to the general inspirational addresses on the aims and unmet needs which call for a vigorous forward movement.

We have reached a point in the progress of Christian religious education, however, at which such a convention can go much further than providing inspiration, encouragement, and fellowship. In thousands of churches leadership training and well selected reading and study have been acquainting a multitude of workers with the real meaning of the movement. Workers' conferences have taught leaders to face their tasks seriously and intelligently. It is time now that these voluntary workers who actually carry the major burden of the work were given opportunity to participate in the study of the whole program and in determining its emphases and goals. The pre-convention studies provide this stimulating opportunity.

Surveys being made by professional leaders will further enrich the pre-convention studies, bringing us all to Toronto with more information and clearer insight than we have ever had before about what it all means.

The time has come when the convention program itself may move on into a creative task. While the goals of our united effort for the next quadrennium will begin to appear out of the pre-convention studies, it will remain for the Toronto gathering to crystallize these emphases and declare them.

Facing this responsibility the convention itself must be organized for creative thinking and constructive program building. The Program Committee at its meeting in Toronto, September 23, decided to devote the forenoons, the best part of the day, to this creative task. The whole convention will divide for this purpose into several major groups, such as children's workers, adult workers, pastors, et cetera. Each of these major groups will subdivide for more intensive study of definite topics or problems. Professional groups will deal with the more technical questions while voluntary workers will participate in conferences of a popular type according to their interest. The groups will be small enough for real creative thinking together. What ever one's interest, one is sure to find a group of similar mind to engage with him in the profitable give and take of group thinking.

It is in these groups working definitely on the practical issues of a great forward looking program that the Toronto convention will be most unusual in its opportunities. For this reason it is destined to be a history making gathering.

In order to secure qualified persons carefully selected, and also to secure proportionate representation, the delegations will necessarily be limited from various sections and groups. Quotas will be given to limit the number from nearby territory and to stimulate a fair attendance from the more distant places. These quotas will soon be released to state and provincial councils and to denominational headquarters.

June 23–29, 1930

A Pastor's View of Worship in the Church School

By Albert W. Palmer*

A MUCH-NEEDED awakening is going on among our Protestant churches on the matter of worship. We are coming to realize that religion without worship is like a home without love, or a life without a goal. Other institutions, conceivably, might provide the community with intellectual stimulus, social ideals, and even biblical knowledge if the church should fail, but who would lead it in public worship? Moreover, our modern life, amid the clatter of its machinery and the roar of its engines, needs a sanctuary for the soul where one may see the stars above the freight trains and hear the harmonies that are deeper and more abiding.

Forward-looking ministers, therefore, are laying new emphasis on worship. The church auditorium must be architecturally worshipful—preferably long and narrow with arches which lead the eye on toward a focus of interest. Even in nonliturgical churches, that focus of attention is coming to be increasingly not a display of organ pipes, or a giggling choir, not even the minister himself, but some great symbol of spiritual beauty—a communion table, a Bible, or a cross!

In the reverent atmosphere provided by such an architectural setting, there must be a worship service, equal in dignity, unity, and progressive power. Hence comes the value of a robed choir and of a minister in a gown which exalts his office and minimizes his individual peculiarities in dress or figure; hence comes also the necessity for calls to worship, responsive prayers, well-chosen readings, noble music, solemn chant, sonorous confessions of faith, uplifting responses, and, by no means least important of all, times of silent prayer and meditation. As Von Ogden Vogt points out in his epoch-making book *Art and Religion,* worship always involves an appeal to the higher life through the senses. It is, therefore, in the truest sense, in the root-meaning of the word, sensational! But shall it be a cheap or a noble sensationalism—the sensationalism of the board tabernacle and threats of hell, of cheap music and high pressure emotionalism, or shall it be the deeper sensationalism of great music, noble architecture, solemn quiet, beautiful prayers? More and more our churches are choosing the nobler and higher ways of stirring the emotions—ways which may cost more in care and effort but which leave no evil reactions after them.

Now what has all this to do with worship in the church school? Everything! Isn't it utterly inconsistent to expect the congregation to reach the higher levels of worship unless they have learned at least the beginnings of reverence in the church school? (Unless, indeed, they turn toward better services of worship out of sheer revulsion against the memory of the "opening exercises" of their Sunday school days!) Think how utterly lacking in dignity, in any sense of the divine presence or any real out-reach toward God, so much of the so-called worship in the Sunday schools of the past has been. Think of the cheap music, the improvised, meaningless prayers without any solemnity or depth of thought, the disorder, the shallow goody-goody moralizing, and you will see how little the poorer type of school prepared children for real worship.

The minister, therefore, who wishes to develop the art and experience of worship in the life of the church will wish to see these worshipful attitudes begin in the church school itself. The place to begin, of course, is with the officers and teachers of the school. The pastor can take them into his confidence in a frank talk and an equally frank conference on how a spirit of reverence and participation in worship may be developed among the pupils. If to this is added a dignified and truly worshipful service of consecration of church school officers and teachers at some Sunday morning service early in the fall, a hopeful start has certainly been made. The basic thing is for each teacher to feel the importance of participation in the worship period by his own punctual attendance and reverent attitude. Having set an example, he can carry over to his class such further instruction in the meaning and value of worship as may fit the pupils' age and background.

But is it fair to expect even the most conscientious teachers to do this effectively if they are getting no real help from the physical setting of the school or department? If order is heaven's first law, then disorder is certainly no promoter of worship. Even a plain room can be scrupulously clean and orderly. Add a bouquet of flowers and a really good picture to the utter simplicity of cleanliness and order and you can have an atmosphere of worship. Better still, if you can, add a cross upon an altar, a vested choir and a processional. In our own church we took our great echoing ugly room to which the intermediate department had been condemned and completely reconstructed it. We threw two partitions down the middle giving us a central chapel with a chancel rail, a simple altar and a golden cross, a reading desk on one side and a piano and choir space upon the other. Then we provided classrooms on either side. Now we have a department unit which the seventh and eighth grade boys and girls regard with love and a proper pride. Here they conduct with

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The Use of Music in Worship

By Clara Beers Blashfield*

THERE are numerous avenues through which religious experiences come into being. Music is one of these avenues or channels. It is an art path toward God. To be an art path, however, the music used must necessarily meet with the requirements of an art; to be a path leading toward God it should be music that is not only of intrinsic worth, but music that makes an emotional appeal of the right type; and to be an art path that may lead children toward him it should be sufficiently simple, colorful, and compelling. Without some training, of course, children cannot learn the art of active listening, and with only passive listening music is incapable of attaining its maximum meaning and value. We may think of listening as a cooperative affair in which the listener receives something but should also give. The amount that the listener brings to music depends upon his background of experience.

And thus it is with music! The children whose leaders have given them a large background of experience are the children who are capable of bringing much to the music to which they listen. As they listen to what the musician gives them in his interpretation which their leader helps them to understand, they are able to find greater value and meaning because of rich background material.

Types of Music for Church School Use

It is sometimes thought by leaders of children that the only value of music with children is to reach the child through the content of the words of a song. True, this is an important mission of music, but by no means the sole purpose. If the music of a song does not reinforce the text and add value the verse might equally well have been used as poetry. If the music does add something of real value, shall we not conclude that music alone, a song without words, may then have a place and purpose? Singing in Sunday school is indeed a valuable part of any church school program, and through its use perhaps more children may be helped to worship than through any other channel.

We give altogether too little thought to the type of songs we ask our children to sing, and likewise to the character of the music to which they are expected to listen. We should plan as carefully for our music as for any other part of our program. We have a limited time with our group and because of this our responsibility is greater.

A song that is sufficiently worth while for our work in the church school should, *first* of all, be something that is within the child's comprehension and experience. The thought expressed by the words of the song should be something that he can understand and mean as he sings the song. *Second*, the words should be worthy. In Sunday school possibly more than any other place we have been guilty of giving to our children words in song which we would not feel we could use alone, words entirely unworthy to be used as poetry, words that could not possibly stand on their own merit. *Third*, the song should be within the singing range of the children with whom it is used. *Fourth*, the music should add something to the words. If it is not adapted to the words and both words and melody adapted to the group, the song is not worthy a place on our program.

After having carefully selected the song that we feel does merit a place in our curriculum, something of real worth and in connection with and relation to present experience, the next thing is to plan very definitely just how it may best be presented to the group to mean the most. Every song, obviously, demands individual treatment, and this should be carefully thought out in each case. Less haphazard methods in regard to the use of music in our schools is the only way we may help children to love it and to use it as a means of expressing worship experience. It is thus only that music may make its maximum contribution in the lives of our children.

Gradually we have come to give instrumental music a more prominent place in the worship life of boys and girls. We have usually thought of instrumental music in church school as "quieting music" or as music to stimulate or to unify the thinking of a group. These are important values. "But is it possible that children may actually worship through the use of instrumental music?" asked an ardent and conscientious teacher of primary children. "Adults can, I know, and I think young people, but it seems it is scarcely possible for little children to do so." This is not an unusual question for a teacher to ask, and it is a question that faces every leader in our church schools today. More and more we are coming to believe that with proper training children can find in music a means of expressing great happiness and joy or of realizing a beautiful experience. Naturally music cannot attain its fullest meaning for children unless they learn active listening. Mere passive pleasure in tone has its place but is extremely limited and is incapable of great growth. It is even restricted in the pleasure it affords one.

Teaching Active Listening

How active listening may be taught is still a subject for investigation and experimentation. It requires a great deal of time and thought on the part of the leader as well as a recognition of its significance and need. The leader should have cultivated some ability to appreciate the beautiful. She should have a feeling for line and color as constituting the basis of art appreciation. It is entirely unnecessary, however, that the leader be a musician, but she should have learned to appreciate good things in art.

There should be a music training period when worship experiences are not expected or sought. At this time the child should be given opportunities for learning to listen. A victrola record (or a piano number) may be chosen, one adapted to the particular age group and something in keeping with the present experiences of the group. A problem in connection with the selection may be given the group as a stimulus to active attention. Possibly it may be to watch two pictures to see which the selection more nearly resembles in its varying moods; it may be a question to answer such as, "How many distinct little tunes do you

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hear?" or "Which is more gay the beginning, the end, or the middle section?"

Active listening and appreciation we have said, may be thought of as a cooperative affair between the music and the one who listens. In this act of cooperation the listener receives but should also give. The more he has to bring to music the more it can mean to him. Leaders who have helped their children experience beauty, joy, reverence, good will and love and now add to this some training in listening find that children may learn to worship in its use.

We need not always use in these training periods music that is distinctly worshipful in tone and content. Possibly some other music may have in it more points of contact with our group than has any really worshipful selection that can be found. Since most children have some capacity for rhythm and since rhythm is a basic feature of music, a rhythmic type not devotional in spirit or tone might be used, as rhythm is one of the earliest points of contact with which to begin training, especially with young children. "Jumping Rope" by Perry, "March" by Hollaender (a processional), the "Nutcracker Suite" by Tschaikowsky (a march of toys), "Soldiers March" by Schumann (play soldiers), "Entrance March," "Christmas Tree" by Gade, and Alceste (processional quite devotional in tone, but rhythmic) illustrate this rhythmic type of music easily responded to by children. The experience of reacting rhythmically with others induces a feeling of harmony and of satisfaction that even in a training period, with careful leadership, may bring a group to a desire to thank God for playtime and for musicians who can tell us lovely music stories.

Older primaries and juniors are fascinated to discover the structural scheme underlying music, to find that in music there is often a very definite form or pattern as in other art forms. Listening for the pattern and phrasing a simple selection, perhaps representing it on a blackboard with curved lines, indicating by letter, names or different colored crayons the contrasting parts, helps to teach children really to listen and to hear. Columbia Record A3164 contains "Ash Grove" (Welsh folk tune), "Loudenderry Air" (Irish tune), Theme from *Ninth Symphony* by Beethoven, and several other short selections in which the form scheme is very evident and this is splendid material to use in giving children an appreciation for the architectural scheme underlying music.

Some analysis of simple selections aids in teaching active listening, and yet the most of our pieces are given our groups for appreciation from the standpoint of the meaning of a selection, i.e., the interpretation. As we strive to help children interpret the music we bring to them, we should be alert and ready with problems and questions. We may contrast "Rustle of Spring" by Sinding with the bright, sparkling, rippling chords of Mendelssohn's "Spring Song." "Is there the same delicate grace in 'Rustle of Spring?'" we may ask a group of juniors. "In 'Des Abends' (At Evening) by Schumann, is there any reason why he did not call it 'Morning?'" Contrast with "Des Abends," "Morning Mood," by Grieg. In "Au Matin" by Godard we may listen for the distant chime of morning bells; in listening to Brahms' "Lullaby" we may watch two madonna pictures or other mother and baby pictures to see which it more nearly resembles in the different sections; in "Day Is Dying in the West," we might watch a Turner sunset picture as this melody is softly, reverently played.

Meaningful Use of Music in Worship

After children have learned the art of listening, it is not very difficult to use selections that have become meaningful to them and to connect the thought of the music with God and his goodness.

In the early springtime the boys and girls talk about the beauties of nature, they feed the birds, they water the flowers; perchance they may make a little garden. With such a background would it be difficult to help them to hear in Grieg's "To Spring" the voices of nature of which we have spoken, with which we have worked and which we know are gifts of God, and thus more really to find God through the beautiful things he has given us?

In presenting "To a Waterlily" we may suggest that MacDowell shows in this his love of nature and the beauties God has given us, and he pictures it for us not on paper as artists often do, but in music—in tone. After writing the title on the blackboard we may ask, "What type of music do you expect to hear?" Then after listening, "Was it the kind you expected to hear? Did you notice the swaying movement ever so smooth and even, like the quiet surge of waves? Did it sway so smoothly all the way? No, there is a rougher movement in the middle section, and the flower seems to rock as though the water were rougher. Listen again and see if there is a return, a repeating of the first, the A section. Yes, we hear it, and at the end we seem to leave the lovely waterlily floating quietly again in the beauty of sunlight and blue sky.

Later, in a worship period this music may be used, and because the children have learned to understand what the music says, they will be capable of a larger worship experience because of this. How natural it would be to stop, even at the close of a training period, to thank God for the beauties of nature he has given us, and also for artists like MacDowell who help us to recognize this beauty about us. We need not wait for any definite period of worship for a genuine religious and worshipful experience on the part of our group. Indeed it often happens that worship may spontaneously arise at other times and this expression is often of more lasting value than a less spontaneous response which might come during a period set aside for worship.

International Council Meeting

THE *Educational Commission* and its committees will meet in Columbus, Ohio, at the Deshler-Wallick Hotel on December 9, 10, 11 and 12. The first three days will be devoted to meetings of the committees of the Commission, and the last day, Thursday, December 12, to the meeting of the Commission.

The *annual meeting* of the International Council of Religious Education, together with the professional advisory sections and the committees and boards of the Council, will be held in Chicago, Illinois, February 12–19, 1930, at the Stevens Hotel on South Michigan Boulevard.

The *professional advisory sections* will hold their meetings on February 12, 13, 14 and 15. Some of the sections will meet for three days, others for two days, and some for only one day.

The *Board of Trustees* and either the Educational Commission or the Central Committee of the Commission will meet on Monday, February 17. The regular annual meeting of the Council will be held on Tuesday and Wednesday, February 18 and 19, 1930.

Youth and Worship

Can the Church Prepare Youth for Worship? How One Church Is Attempting to Answer This Question

By Philip Corliss Landers*

THE non-liturgical Protestant church has never given youth the right desires, attitudes, and motives for worship nor the right skills in worship; therefore, youth has not been able to respond as the church has expected it to. Thus she has been falsely led to conclude that because youth in the large has never participated to any great extent in "adult worship" as some call it, or "public worship" as others name it, youth never can or will.

Who Is to Blame?

We are taking the following into consideration as the basis for believing that the church itself and not youth is to blame for failure to keep the pews filled. That:

1. Youth does desire to participate in public worship. By youth we mean all young people between the ages of 12 and 24.
2. Youth seeks in worship the same ideal as do older people, but the earlier approach up through the various departments must be different.
3. The modern church should give primacy to its program of worship, and in the rebuilding of its edifices or in the building of new ones it should give this idea preeminence. (Beauty, symbolisms, etc.)
4. The right attitudes of the men and women of the future toward worship must be developed now in the lives of the children and youth of the church.
5. The morning worship service should not be built simply for maturity but should be so built that junior and senior high school pupils can participate. (See Chapter 10, *Reality in Worship* by Willard L. Sperry.)
6. The best results are not always obtained by bringing every part in terms of worship down to the level of youth's abilities to grasp them, but they are often accomplished by helping youth to rise to a higher level through their mental and spiritual reaching up.

"OUR SANCTUARY"

Two Approaches

At least two approaches are now being made by churches throughout the country in terms of youth and worship. Both are in the experimental stage.

A separate church service. One group is working on the assumption that junior high school pupils, with approximate ages 12-15, cannot understand, appreciate, and get the most out of what they call the "adult worship" service of the church. Not until they reach senior high school are these pupils ready to attend "adult worship" with their fathers and mothers or by themselves.

Provision therefore must be made, declares this first group, to give the junior high school pupils worship of their own, in their own terms. While they ask 12-24 year-old pupils publicly to join the church during these years, this group feels that it is necessary to provide a separate church service or "their own service" to parallel the "adult service" for pupils to attend. This plan is meeting with success in many churches.

Public worship. The second group of churches is working on the assumption that junior high school pupils with approximate ages 12-15 can understand, appreciate and, get a great deal out of the morning worship. To this group, worship is not "adult" but "public." Members of this group do not hold that this applies to any pupils below junior high school for they are agreed that boys and girls up to twelve need something entirely different. This can best be supplied when they have a separate service of worship.

This group further holds that when the time arrives for young people to make a public decision to join the church they should likewise be ready to participate in "public worship." It is not reasonable, they say, to prepare pupils for church membership and then insist after joining, that they must attend a separate service. They want these young people really to experience with fathers and mothers what they have pledged to do in joining the church.

*Director of Religious Education, Trinity Methodist Church, Springfield, Massachusetts.

An Experiment

Trinity Church, Springfield, Massachusetts, through its pastor, director, and committee on religious education, believes that the problem of youth and worship is not simply a difference of opinion as to whether junior high age pupils should attend morning worship or not, but that the problem is also this: Can we give pupils enough training before they reach twelve and while they are in junior high that they will have the right skills, attitudes, and motives so that they can participate in public worship? Trinity Church believes that it can and is using several different approaches to help in the solution of the problem.

Methods Involved

In three different ways Trinity Church seeks to help childhood and youth to prepare itself for worship.

A three-hour Sunday session. Today churches are realizing the futility of expecting to accomplish results on Sunday mornings with children, youth, and adults with only an hour or an hour and a half session. The longer session is finding new friends everywhere and while the divisions of the three-hour period may vary according to the church, it is being proved that the longer Sunday schedule brings greater results.

Trinity Church has adopted the three-hour program for all age groups from the nursery through the adult department. Officers, teachers, parents, pupils, and church leaders are greatly encouraged by results and can see in the future a finer church.

Preparatory worship periods. With the longer session comes the opportunity to have a preparatory worship period. Trinity believes that in order to prepare junior high pupils to worship with father and mother in "public worship" we must begin when they are children. From the kindergarten through the junior department this church definitely trains in worship. In the primary and junior departments each grade has its own separate preparatory worship period of twenty to twenty-five minutes. In large churches the plan of working with a single grade is much to be desired. In a school under three hundred, results probably can be best obtained with the three grades of a department together in preparatory worship.

Departmental worship. For every age group some form of departmental worship is needed. With the nursery and kindergarten, even though the program is very informal in nature, the creating and building of right concepts of God and attitudes toward the church is vitally necessary.

With primary and junior boys and girls advanced steps can be taken. While Trinity Church is fortunate in having a beautiful chapel for children and youth, a regular departmental assembly room can easily be fitted up for worship services. In many instances junior pupils can participate in planning and conducting their own service.

With junior high, senior high, and the young people's departments, pupil planning and participation is necessary for growth in terms of creating right desires, attitudes, and motives for worship and skills in worship. Just here is the place for them to secure training under adult guidance that they may know how to participate in public worship and develop the desire to do so.

Such a service conducted by and for a particular age group does not conflict with public worship. To be sure, both are worship but the departmental worship period gives the actual training and experience needed to a specific age group in preparation for public worship.

Public worship a part of the program for youth. In many different ways Trinity attempts to help its youth attend, enjoy, and participate in public worship. The results have been beyond expectation for the first two years in which the plan has been working. Some of the plans carried out are:

1. Public worship is one of four periods in the three-hour session for pupils above the junior department.
2. Attendance is taken in three of the four periods. It is not necessary to take chapel attendance as it is a middle period.
3. Quarterly reports go to parents showing attendance of pupils at class sessions and public worship.
4. Pupils are asked to sit with parents when possible—if the parents are unable to attend, the pupils are asked to be seated with their teachers. A certain section of the Sanctuary is reserved for a department.
5. Young people who are church members are reminded of their public avowal when joining the church to attend its services regularly.
6. The pastor regularly preaches special series of sermons for young people. Sometimes the subjects have been chosen by the young people themselves.
7. Youth is given a special opportunity to join the church on two great church days, Christmas and Easter, and not on just the latter day as is customary in many churches. In the preparatory classes for membership these young people discover what the church stands for, what the church offers them, and what they can do for it.

Adult attitudes. Much of the success of public worship depends upon adult attitudes and the way in which they themselves participate. If junior high and senior high school teachers fail to see why they should remain for the morning service pupils cannot be expected to do so either. Fathers and mothers ideas regarding the value of worship must be changed. There must come into adult consciousness the need of public communion with God. At least once a Sunday men and women must feel an inner urge or desire to share in such a service. The pulpit must increasingly do a great deal to create such adult attitudes.

Conclusion. Worship is receiving a new emphasis today. Churches are realizing its primal importance. They are making other things secondary and bringing all phases of the program into close relationship with it.

No definite conclusion can be reached as to which group of churches is headed in the right direction when it comes to worship for junior high pupils. It may take a number of years before it can be conclusively stated that one is better than the other. It is now only a matter of opinion.

However, it perhaps can be said that with a longer session on Sunday morning, with preparatory as well as departmental worship periods, and with the modern church thinking and planning its entire structure in terms of architectural beauty and rich symbolism, the chances are greater today for the bringing back of family worship and the family pew for father, mother, and son and daughter of the teen age than ever before.

Can Children and Adults Worship Together?

By Norris L. Tibbetts*

WHAT are the possibilities of adults and children worshiping together? By common agreement among people who are interested in religion, attention is turning eagerly to the whole matter of worship for adults and children. But not together! The grading of educational material to the age experience of the children has formed the background plan for the development of their worship. This is certainly as it should be, and I would not have it otherwise. Nevertheless, are there not advantages for both children and adults in a shared experience? Perhaps this is a subject which deserves careful study. In a generation when children and adults keep to their respective selves so much, if there are advantages in their being together, the church has an opportunity in the provision for their united worship.

Widely divergent opinions have already been given on this point. On one side are those who agree with Dean Sperry who frankly questions the advisability of including the children in the Sunday morning service of worship. (*Reality in Worship* p. 197-8.) The difficulty, as he sees it, is created by "the general shift in the mood of the service as a whole." He would have the service of worship planned without special attention to the presence of children, as children, but for a group of worshipers regardless of differences in age. If it should seem unprofitable for the children to remain for the sermon, they could be dismissed in advance with the hope that "so far as the preceding order of worship is concerned, if it has been true and beautiful, children will gather something from it." (p. 198)

At exactly the opposite extreme there will be found another group of people for whom Dr. A. W. Beaven, until recently the minister of the Lake Avenue Baptist Church, Rochester, New York, is the speaker. He has developed a service of worship which gives very large recognition to the presence of children. Having in mind to include the children in the service of worship, three goals to be reached in the worship period were selected. (*Putting the Church on a Full-Time Basis*—Chapter 2.) It was concluded that if the ends were worthy of attainment by children, they were equally worthy of attainment by the adult worshipers. The service is planned to allow extensive participation by the children.

Because we in our church believe that it is advantageous to have children and adults sharing in the service of worship, we have for many years included the members of the church school in the first part of the service each Sunday of the month except the first throughout the school year. Our plan for the service is a combination of the two points of view already given. We do not proceed without recognition of the children, neither do we greatly emphasize their presence. We have tried to develop a service which would give to all the sense of being included in the common experience of establishing contact between the human soul and God. Experience has led us to believe that we have met with a measure of success. Of course there are at times older persons who resent the presence of the children and allow the inconvenience of a few moments to destroy the spirit of the hour. Sometimes we undoubtedly err on the opposite side from that to which Dean Sperry refers when he says, "Modern pedagogy in religion may do the child a grave injustice in selecting only such truth as is immediately intelligible and serviceable." (Ibid. p. 199.) But this may not be as serious as some would have us believe since spiritually as well as physically, the reach of children may extend beyond their grasp. So we work to achieve our purpose; namely, that to all, through their individual participation, there may come the experience and benefits of worship.

The preparation for the worship service is important. The superintendents of the kindergarten and primary departments make a special effort to acquaint their children with the meaning of the experience at intervals throughout the year. The children are taken to the auditorium, in itself a place of beauty, commanding a spirit of reverence. They are told the meaning of the parts of the service in which they share. The members of the junior choir likewise are informed of the religious significance of their contribution to the service. When they join with the senior choir for the anthem, they know they are not singing a "piece" for the congregation, but rather with words and music they are singing to the praise and glory of God.

THE service of worship on a Sunday morning is distinctly in two parts. It is like two episodes in a pageant. In the first, children and adults are together. In the second, the children having been dismissed, the adults proceed alone. The order of the first part, which concerns us here, includes a call to worship sung by the choir or read by one of the ministers; the invocation offered by the minister, during which the congregation stands and after which it sings as a response a verse of an appropriate hymn; the talk to the children; the children's offering; the hymn or an anthem sung by the combined choirs.

We have varied the method of the call to worship at certain seasons of the year. Before Thanksgiving, we have used the one hundredth Psalm and had it repeated by the entire congregation, the younger children having learned it in their departments.

The talk to the children is given by one of the ministers. The purpose of these talks is to present some principle, or to interpret some truth, or to trace some experience by which the members of the congregation will be guided, encouraged, and helped to live. I do not believe it is necessary in these talks to talk down to the children. Neither do I believe that the talk to the children is the time to make a point with the adults through the children. We have discovered that when a truth has been effectively and clearly

(Continued on page 41)

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Making the most of—

Special Days and Seasons

By Paul H. Vieth

SPECIAL days! What do they mean to you—an educational opportunity or just another program to be gone through with?

Everybody has special days. Families have birthdays and anniversaries to celebrate; schools have national holidays; churches have sacred festivals and seasons. But what makes special days *special?* Is it not because for a particular individual or group a peculiar significance attaches to that particular landmark in the calendar? It follows, then, that educationally it may be just as important to make our pupils aware that certain days are *special* as to observe certain special *days.*

Why should a church school which is already crowded to the limit bother about observing special days? Not because it makes the school more interesting to the pupils. Not because special day programs are entertaining (particularly to adult visitors). Not because the announcement of a special program may draw a larger attendance. All these things, and more, may result from the observance of special days, but they must always remain in the position of by-products. The only adequate reason for observing special days is this: *that the religious education of our pupils may be advanced.*

Present-day trends in religious education serve to emphasize the value of observance of special days. We make much of teaching by means of life situations. A special day, such as Christmas or Easter, presents a very real and interesting life situation to the child. We speak of guidance and enrichment of experience as being the goal of teaching. What is more important than that we interpret the true meaning of such holidays to our pupils and thus enrich their meaning. We emphasize the importance of "concomitant" learnings, that is, things learned as by-products outside the deliberate intention of the teacher. The very atmosphere which pervades the church on our great festal days is charged with suggestibility which cannot help leaving its imprint on immature lives.

Having seen special days and seasons as *opportunities for teaching religion,* we are in a position to see the relation of supervision to them. If the purpose of supervision be the improvement of teaching, then in his capacity as supervisor the superintendent must lead his workers into the fullest possible realization of the educational value of special days. He must seek to give his co-workers a true conception of what may be accomplished educationally through special days. As *administrator* he may take executive responsibility for the carrying out of special observances, but his success as a *supervisor* can be measured only by the extent to which all his workers have caught the religious value of the special days to be observed, and developed an effective method for realizing these values in their teaching work.

We have laid down the fundamental principle that the observance of special days must be an educational venture. Growing out of this are six rules which should guide the supervisor in his relation to such special occasions.

1. Begin your preparations *early.* To use a special day educationally requires much more time than just to prepare a special program. The time to begin intensive preparations for Christmas is right after Rally Day. The time to begin preparation for Easter is right after Christmas. This emphasis on early preparation suggests at once that the proper observance of a few special days is worth more than giving a passing attention to the whole calendar of special days. It is possible, of course, to give a very dignified attention to some days in the general program of a school or department without such intensive preparation, but we are speaking here of the kind of observance which has educational value.

2. Lay primary emphasis upon the *education of your leaders.* Unless the department leaders and teachers have caught the spirit of the special day observance there is little chance of success. In order to get the full benefit of the indirect educational value of such a special observance the whole atmosphere of the church school must be pervaded by its spirit. This can only come to pass when there are many ready minds, sympathetic hearts, and skillful hands to help make it so. The teachers in a church school, if they come in the proper spirit, will always learn more than any pupils. Here is the supervisor's opportunity to make special days minister to the personal enrichment of his workers!

3. Center the attention of your workers on *educational values.* This follows as a matter of course if we are to make the observance of special days educational. You will find that workers are by no means agreed as to the true meaning of most special days, including Christmas, for religious education. Let one outstanding objective be selected as a desired outcome, and then let each department group and class plan its work so that this objective may be realized.

4. Let the *preparation* for a special day carry part of its educational *value.* If it be your plan to observe Easter with an appropriate play, let it be to the participants more than a hum drum of rehearsals for one brief hour of presentation. Let it rather be an enterprise in understanding and appreciation of the characters represented as well as the play as a whole. Let the presentation be an effort to represent to others the value which the players have already apprehended. If the observance of Christmas is to include an opportunity for everybody to give, let it not be just a blind giving, but the result of an understanding of the cause, so that the gift may be made in the spirit of Him whom we remember in the observance. If Armistice Day is to be used as an occasion for peace education, let those who participate do so with understanding and sympathy because there has preceded a careful study of the problems involved.

5. Make the primary purpose of the *presentation* educational. Here is where the greatest obstacle will be met by those who plan for educational results from special days —especially in connection with Christmas. People have

become so accustomed to being entertained that few superintendents will have the courage to deny them that near-inalienable right. In the main, it is those who do not attend the church school who dominate our festival observances. They like an "old-fashioned" Christmas. Therefore an old-fashioned Christmas observance it must be. And so the little folks must be asked to sing and speak "pieces," not because anyone wishes to listen to their messages, but because they are so "cute."

We are maintaining that educational values must predominate in our observance of special days—for those who are the audience in the program as well as for those who participate. We mean by this that it must bring to them something by way of enrichment for their religious lives —some new insight, some desirable emotional stirring, some sublime moment of inspiration or worship. This need not make the special day program less entertaining. The greater the pleasure, the more effective will the educational value be, other things being equal. But the pleasure must come from satisfaction to the higher impulses, rather than from a mere pleasant passing away of the time. Our emphasis in the observance of special days is on educational values first, with just as much of interest and entertainment as is consistent with this ideal.

6. Have a care that the *by-products* are also educationally desirable. How often have children, and their parents, gone away from services planned to commemorate the coming of good will among men, with anything but good will in their hearts because some other child received greater honor! How often has the church witnessed a mad scramble *to receive*, in the face of its teaching that it is more blessed to *give* than to receive!

Ever so often a child comes to our door with a plaintive appeal, "Won't you please buy a ticket? It's for the church!" Never a word of what value I am to receive for my money. Never a thought that I am to consider anything but the possibility of paying over some money "for the church," whether I can attend the program covered by the ticket or not. What must be the by-products in the lives of these little agents from the activities of a church which sees in special observances only an opportunity to make money and is willing to exploit its children in so doing!

In concluding this article we cannot do better than point out the educational value of a few of the special days and seasons commonly observed, and make some suggestions toward their proper observance. We cannot treat all special occasions—the canon is not closed, and our space is limited! A few must serve as typical.

Rally day. This presents an opportunity not simply for bringing back the summer losses, or re-opening the church school in case it has been closed for the summer, but more especially an occasion for leading the members to dedicate themselves to a new period of service. Too much has been made of the mass attendance idea for rally day. Let it serve as an occasion, rather, for educating young and old to the meaning of religious education, to their own need for what it has to offer, and to the responsibility which each must bear for his own religious growth.

Harvest home. This presents an opportunity to emphasize in a special way the providence of God. It offers an opportunity, moreover, to make the common things live with religious significance. But the approach should be concrete, and not abstract. I was present in a beginners' department one Sunday morning when the leader, thinking to take advantage of the harvest home festival in the church, attempted to interpret harvest to the children. But it was done in an abstract way. "Does anyone here know the meaning of harvest?" she inquired. Of course they did not. "I know it is a very *unusual* word," added the leader, and proceeded with an abstract definition. There is more truth than charity in saying that this leader completely failed in achieving the objective for this session. Yet, there were two ways in which the session could have been so conducted as to center very vividly in the life of the children: (1) The leader might have brought into the room a display of fruit, vegetables, and grain (a very real addition by way of decoration to the barren room) and centered the program around the thought of thankfulness for the harvest, or, (2) she might have taken the children into the church auditorium, which had been beautifully decorated with the products of the harvest, conducted the worship service there, centering it around the interpretation of the meaning of these decorations in the church. Incidentally, this would have afforded an opportunity for introducing the pastor into the service, and making the church more real in the lives of the children.

Thanksgiving. The close proximity of this holiday to Christmas makes it difficult to give it the attention it deserves. Perhaps this is not a serious drawback in view of the fact that public schools are giving a great deal of attention to it. The life-situation approach does not imply that we are simply to let the pupils do what they have already done in public school. Unless religious education can add a distinctive value to any day, we had best not take the time for it.

When Thanksgiving is specially observed, the effort should be made to center attention on the idea of thanksgiving and rendering to God what belongs to him. If we can but in a measure counteract the pagan gluttony which has become rife on this day, and give to the day a spiritual meaning, it will have been worth while.

Christmas. No detail on the observance of this season need here be given. Let the season extend over a number of weeks. Let the outstanding message be "good will among men." This permits of the joys of both giving and receiving, but at no time should the receiving attitude overshadow the spreading of good will through giving. There is so much that is pagan which has sprung up around this season that the church school will do well to hold fast to its distinctive Christian meaning and make that meaning a vital experience in its pupils.

Easter. This has usually been used as an occasion for personal dedication to the Master and his cause. This is right, provided we safeguard two points: (1) avoid giving the impression that such dedication once a year is enough, so that the rest of the year may be lived without this need for close fellowship with the Master; (2) avoid making the appeal so abstract as to be devoid of all tangible results outside an emotional upheavel. Dedication should have some definite setting in personal life and conduct. The call to life service may well be made the keynote of our work throughout the weeks preceding Easter.

Patriotic occasions. It is so easy to fall into a cheap jingoism on such occasions, raising national barriers rather than establishing world friendships. Let the school of religion hold high the standard of Christian citizenship. Should not the message here be, "My country, may she always be right, just, and brotherly, and may I have the courage as a citizen to help build the ideals of Jesus into our community and national life!"

A Sunrise Thanksgiving Service

For the Use of Youth of Intermediate Age and Over

By

P. R. Hayward

IN many communities a sunrise service is held each year by the young people of all the churches, or of one communion, or of a single church. The following service of worship is suggested for use in this connection. Wherever the weather allows, it should be held out of doors, in some beautiful spot, in full view of the rising sun.

As the audience assembles soft music, such as a violin, well played, by someone out of sight, will help to create an atmosphere of reverence. "When Morning Gilds the Skies," "Holy, Holy, Holy," "Come My Soul, Thou Must Be Waking," will prove valuable.

LEADER:

Over the lake's end strikes the sun—
White, flameless fire; some purity
Thrilling the mist, a splendor won
Out of the world's heart. Let there be
Thoughts, and atonements, and desires;
Proud limbs, and undeliberate tongue;
Where now we move with mortal care
Among
Immortal dews and fires.

—JOHN DRINKWATER.

HYMN: "This Is My Father's World"
(Tune: Terra Beata. S. M. D.)

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me everywhere.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied,
And earth and heaven be one,

SILENT PRAYER: (*To begin as the first edge of the sun appears and to continue until the sun is fully risen.*)

SCRIPTURE: Psalm 24 (*To be recited as the sun finally gets into full view.*)

PRAYER: By several young people.

LITANY OF THANKSGIVING

Leader: For the cleansing power of the sunshine,
Audience: We give thee, Lord, our thanks,
All: And we humbly pray that thy presence may banish all loathsome evil from our hearts and cleanse its darkened corners.
Leader: For the life-giving power of the everlasting sunshine,
Audience: We give thee, Lord, our thanks,
All: And we humbly pray that thy eternal purposes may so enter into our lives that they too may be enriched.
Leader: For the unfailing faithfulness of thy sunlight that shines alike on the evil and on the good,

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PILGRIMS GOING TO CHURCH

Audience: We give thee, Lord, our thanks,
All: And humbly pray that into our lives there may come such a divine sympathy for our fellow-men that "knowing all, we forgive all."

MESSAGE: By a special speaker.

Suggested themes:
"God's Gifts in the World of Nature"
"God's Laws Within Our Hearts"

HYMN: "O God, I Thank Thee for Each Sight"
(Tune: Hope. L. M.)

O God, I thank thee for each sight
Of beauty that thy hand doth give;
For sunny skies and air and light;
O God, I thank thee that I live.

That life I consecrate to thee,
And ever, as the day is born,
On wings of joy my soul would flee,
And thank thee for another morn;

Another day in which to cast
Some silent deed of love abroad,
That, great'ning as it journeys past,
May do some earnest work for God.

BENEDICTION: "The Salutation of the Dawn"

Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the
Verities and Realities of your Existence;
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty;
For Yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today well lived makes
Every Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn.

—From *The Sanskrit.*

Tenderfoot Initiation

By J. W. F. Davies*

THE passing of the Tenderfoot Examination is one of the first peaks of enthusiasm for a boy as he enters the Scouts. At this time it is possible to make a profound impression on the boy's mind. Not that he will remember every detail of the particular ceremony but rather that he will get certain clear cut impressions which will stay with him for a long time. The object of this ceremony of initiation is to help the boy feel that his Scout work is very important. It must impress him with the fact that he is taking a new step in life and that he has something to live up to.

For this ceremony of initiation we use two candle sticks, one of which holds twelve candles made in the form of a T, the other holds three very large candles, and underneath these three, three very tiny ones. We have a Scout flag and a United States flag.

The room in which the ceremony is held is rectangular with an arched ceiling, and is finished in paneled oak. It was built having such a ceremony of initiation in mind.

The candidate for Tenderfoot must have taken his examination, have been vouched for by his Scout Master, and have appeared before the troop council for review of his examination before he can proceed with the initiation. The initiation is held once a month on a night other than the regular meeting night of the Scouts. It is thus given special significance.

The initiation team is composed of First and Second Class Scouts. There are two guides who meet the boys outside and conduct them into the room single file. One guide leads the way and the other follows after the candidates. These guides each carry a staff with a fleur-de-lis capping it.

Before the candidates are brought in, the candle stick with the twelve candles is placed in the center of the room near the entrance door. The second candle stick is near the front part of the room. The Scouts are lined up around the room and those with special duties are well prepared in advance. As the guides bring in the candidates they march them once around the room, past the Scouts. They are brought into line, in front of the candle stick farthest from the leader, who is conducting the ceremony, and facing him. He asks the question: "Scouts, is there any reason known to any of you why the candidate, or any of the candidates, should not proceed with this initiation? If so, show by the sign known to yourself." This sign is a straightening out of the hand to a horizontal position without movement of arm or body. If such a sign is shown the candidate or candidates are excused and the Scout then presents his reasons, which would be to the effect that the boy was not living up to the Scout laws, the Scout oath, or showing himself to be a good Scout.

If no sign is shown the leader says, "No sign is shown." Then to the candidates, "You are standing in the presence of Scouts. You are standing before twelve unlighted candles. You will give the Scout laws and explain their meaning. Give them in order. As you give them explain their meaning. A candle will be lighted indicating the progress you are making. (The lights in the room are turned out after the first candle is lighted.) Then the candidates give the laws explaining their meaning.

After all of the candles are lighted the candidates are asked individually, "Is it your purpose to try to keep these laws?" The answer is in the affirmative.

The candidates are then conducted to the second position which is in the center of the room between the two candle sticks. The leader then says, "You are now standing with your backs to twelve lighted candles, indicating the twelve laws which you have promised to try to obey. You will now give attention to the explanation of the oath. Three First Class Scouts in turn step to the front and explain the three parts of the oath. As each of the Scouts explains his part, he lights one of the small candles. After the three are lighted the leader says, "You have heard the explanation of the oath. If you are now willing to take this oath, you will come to the proper position and repeat the oath." Each Scout in the room stands at attention while the candidates, repeat the oath.

Next, a Scout steps forward and explains the meaning of the badge. Following this the leader says, "A Tenderfoot badge will now be placed upon you. This badge is never to be loaned or given away. It is for you alone." A First Class Scout then pins the badge upon each candidate. The leader then says, "You will now be given the Scout hand clasp." After the handclasp has been given the leader says, "You now stand in our presence with twelve lighted candles at your back indicating the twelve laws which you have promised to try to obey, and in front the three candles indicating the three parts of the oath which you have taken. A candle will now be lighted indicating that you stand in our midst a Tenderfoot Scout." A Scout steps up and lights one of the large candles.

Following this a short talk is given either by the leader or by some one he may have invited in to do so. He speaks of the significance of the oath that has just been taken. He states that each individual now stands in a new relationship to Scouts and to other people in that more is expected of him than ever before since he wears this Scout symbol.

Then the leader says, "None of us can ever live up to our best and highest ideals except as we rely on a strength outside ourselves. You will now kneel for prayer." The candidates kneel and a prayer is offered.

The leader then commands them to rise and says, "Each of you as you are touched upon the shoulder will go quietly to your home. You will speak to no one on the way. Arriving at home you will go to your room and there you will think over what you have seen and heard."

In the deep quiet the leader steps back of the Scouts and touches a candidate on the shoulder. He waits until the one touched has gone then touches another. It is not until after the last candidate has disappeared that the Scouts who have been taking part in the service make a sound. This ceremony forms an impressive entrance into the Scouts organization.

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THE FRONT OF THE PHILIPPINE TREASURE CHEST

Writing Friendship into the Hearts of Children

By JEANNETTE W. EMRICH*

MANY people throughout the country, children and grownups too, are looking forward eagerly to the third friendship project which will be promoted by the Committee on World Friendship Among Children. For four years the Committee has been steadily building understanding and good will among the children of two countries through a simple concrete expression of friendship.

When the Committee started its work, there was doubt in the minds of some as to the value of sending dolls to Japan. This was a very natural feeling for the whole effort was a venture and what the result would be no one could foretell. The Doll Friendship project proved far more successful than the Committee had anticipated. Thirteen thousand doll messengers of friendship were sent to Japan. This remarkable response came from every part of our country and a still more remarkable one from the people of Japan. "Someone should write a book" said a Japanese man, "on the reception of the American dolls. History has nothing like it."

Perhaps it was this suggestion; perhaps it was the need that the Committee felt of insuring the record of the impact of friendship made on our two countries through the exchange of friendship dolls that resulted in the writing of the book *Dolls of Friendship*. Its pages indicate what a happy and satisfactory method the first project in world friendship proved to be for bettering understanding, appreciation, and friendship between these children.

The next year 30,000 Friendship School Bags made their way to the children of our neighboring country, Mexico, and with the cooperation of the Mexican Ministry of Education were distributed in the primary schools.

Perhaps the fascination of these friendship efforts lies in the unexpected results that follow. There is always a thrill as one ventures out into the unknown and what a happiness there is when unexpected things take place!

THE BACK OF THE CHEST

Mexico established her own Committee on World Friendship Among Children and, not content with the National Committee, began forming them in every state of the Republic. Today there are 28 Children's Friendship Committees in 21 of the Mexican States. Most significant of all was the writing into the curriculum of the primary schools of a course on World Friendship Among Children. Lessons are given to the children each week on this subject which has become a vital and important one throughout the world.

"Today we are going to talk about friendly nations," said a Mexican teacher of seven year olds. "Perhaps some countries are not friendly but we will not talk about them, only about the friendly ones. Can you tell me the names of some countries that are friendly to Mexico?" It was interesting to note that the countries named were all South American countries. Mexico's outlook seemed to be in one direction but one small girl got up and said, "But the United States is a country friendly to Mexico." "How do you know?" was the teacher's question. "I saw their friendship" was the emphatic answer, "I held a Friendship School Bag in my hand."

It is difficult to teach peace in the abstract to small children, but how simple and effective a thing it is to make possible for the children of the different countries the

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THE END OF THE CHEST

holding of friendship in their hands! Children of the nations must know each other better. They are naturally friendly and this friendliness must be conserved. Messages of friendship need to go from the United States to the children of other countries and, to make the sending dramatic for our children, a symbol is chosen for the carrying of the good will thought. This symbol must be of special significance for the country to which it is going. In the case of Japan the symbol chosen was a doll. For Mexico, whose interest and thoughts are turned toward the education in her schools, a Friendship School Bag was chosen. In the carrying out of the third friendship project the gold of the children's friendship will be packed in a Friendship Treasure Chest.

The projects the Committee sponsors, as those who share in them know, are entirely non-sectarian; for surely the bringing of peace into a world that so sorely needs it is a program in which Catholic, Protestant, and Jew may join.

The educational objectives on which this Committee bases its efforts will be of interest to those whose work is with children. They are as follows:

1. To conserve the natural friendliness of children by providing opportunities for its expression.
2. To make real to children through experience the fact that the world is a neighborhood of nations.
3. To implant in the minds of children the ideals of good will, understanding, and peace among nations.
4. To select for demonstration a country toward which for some reason special cultivation of friendliness is needed.
5. To give to children a knowledge and an appreciation of the people of that country, stressing similarities rather than differences.
6. To stimulate interest in some characteristic phase of life in the country, which not only has educational value but is of interest to children.
7. To provide opportunity through a project for the children to express this interest in a thoughtful and worthy way.
8. To dramatize the project so that it will appeal to children.
9. To choose for the consummation of the project a day of special significance to the other nation.
10. To enlist the interest and the help of older people in the children's friendship gesture.
11. To increase the consciousness among nations of the desirability of world-wide cooperation.

The Third Friendship Project will be promoted from November 1, 1929 to August 1, 1930. The country selected is the Philippine Islands. This third adventure in friendship will be consummated in the Philippine Islands on December, 30, 1930, a national holiday commemorating the death of D. José Rizal, the great Filipino patriot who gave his life to win freedom for his people.

The filling of the Friendship Treasure Chest should be the culmination of a program of study of the country and the people. As a help to such a program a bibliography of books on the Philippines will be issued, arranged in two lists, one for adults and one for children.

This is essentially a project for children and should be so considered. It should be developed in such a way that children may have all possible educational value from it. This does not bar young people or adult groups from sharing in it, but programs should be worked out in cooperation with the children and the latter should be made to feel that this is their friendship effort. Adults may cooperate by buying the Treasure Chests and giving them to the children to fill and send. The friendship greeting should be written by the child himself.

It was found necessary to make the Friendship Treasure Chests of a material impervious to white ants and, because of its decorative possibilities, metal was finally chosen. The Chests are 10½x6½x5 inches in size with handles of brass and lock and key. They are delightfully lithographed in eleven colors and the Committee believes that children will happily study the charming old maps, the pictures of Washington and Rizal, of Columbus and Magellan, the watchful sea-serpent and whale, with Old Boreas and Father Neptune controlling the winds and waves.

A bibliography of 400 books suitable for children from six to fifteen years of age has been prepared under the supervision of Miss Clara Whitehill Hunt of Brooklyn, a librarian widely known as an authority on children's books. One book should be sent inside the Chest and if possible a second outside, to be wrapped with the Chest when it is mailed. Filipino children learn English in their schools, but as there are few public libraries available, there is a great need of books. All books sent should be selected from the list prepared by the Committee and should be new or so slightly used that they appear new. If it is desired to send a book not on the list provided please inform the Secretary of the Committee. Other suggestions for filling the chest may be secured from the Committee.

"Surely we shall do well to continue setting up along the highroad sign posts on which even very young eyes may trace out the words: 'This way to the friendly family of all nations.'"

Missionary Study Books

EACH year churches throughout the country look forward to the publication of missionary textbooks by the Missionary Education Movement. The books which have been received in the International Council office are listed here according to age groups for which they are intended.

Foreign Missions

The general theme of the program for adults, young people, and seniors is "The World Mission of Christianity." For the younger age groups news books on the Philippines are offered.

PRIMARY GROUP

Filipino Playmates. By Jean Moore Cavell. 122 p. Prices: cloth, $1.00; paper, $ .75.

JUNIOR GROUP

Jewels the Giant Dropped. By Edith Eberle and Grace McGavran. 138 p. Prices: cloth, $1.00; paper, $ .75.

INTERMEDIATE GROUP

Seven Thousand Emeralds. By Frank C. Laubach. 158 p. Prices: cloth, $1.00; paper, $.75.

YOUNG PEOPLE AND ADULTS

World Missions as Seen from Jerusalem. By Milton T. Stauffer. 93 p. Price: paper, $ .50.

Home Missions

The theme for adults and young people is "The City." The book for young people and seniors is on "Race Prejudice"; the intermediate course is biographical; the junior and primary books on "Mexicans in the United States."

PRIMARY GROUP

Rafael and Consuelo. By Florence Crannell Means and Harriet L. Fullen. 137 p. Prices: cloth, $1.00; paper, $ .75.

JUNIOR GROUP

Jumping Beans. By Robert N. McLean and Mabel Little Crawford. 151 p. Prices: cloth, $1.00; paper, $ .75.

INTERMEDIATE GROUP

Pioneers of Goodwill. By Harold B. Hunting. 142 p. Prices: cloth, $1.00; paper, $ .75.

YOUNG PEOPLE AND SENIORS

Blind Spots. By Henry Smith Leiper. 143 p. Prices: cloth, $1.00; paper, $ .60.

YOUNG PEOPLE AND ADULTS

The Crowded Ways. By Charles H. Sears. 193 p. Prices: cloth, $1.00; paper $ .60.

All of the above books may be secured through denominational publishing houses or from the Friendship Press, 150 Fifth Avenue, New York City.

The State Council and Weekday Schools

By Frank G. Richard*

IT was a relatively simple and well-defined task which a state Sunday school association faced when the only type of school within its field of activity was the Sunday school. The major project of the Sunday school association was the convention, state, county, district, the programs for which consisted mainly of methods and organization within the Sunday school. With the advent of the expanded program of religious education, involving the week days, the responsibility of a state organization becomes more complex.

This transition from the relatively simple to the more complex calls for adjustments in matters of objectives; the scope of activities; relationship to other movements, directly or indirectly growing out of the parent movement, or developing simultaneously with it; administration and organization policies. It is very difficult to frame an adequate statement regarding the responsibility of a state council in any specific situation since during this period of transition the objectives of religious education as such and the functions of a state council more particularly are being re-studied and re-stated. In attempting to set forth the obligations of a state council of religious education for the supervision of weekday religious education one faces a difficult task in light of the present situation. One can only hope to call attention to certain outstanding needs and opportunities which may, in time, point the way to more adequate supervision. But whether a state council is able to supervise adequately religious education through the weekday schools or not, the obligation cannot be set aside and provision must be made to meet, in a measure at least, some of the more pressing needs.

Cooperation. One cannot escape the conviction that, generally speaking, the weekday church school movement lacks coherency and unity and that unless something can be done to bring about a greater degree of cooperation the movement will fail in realizing its aims and, waning, leave behind it a few isolated situations where the work is able to survive for awhile but which cannot long endure without the movement at large.

There is also lack of continuity. With the frequent changes in boards of administration, in the teaching force, in administrators, and in administrative and educational policies; with a mixture of denominational and cooperative types of schools using a variety of curricula; it is very difficult to discover the way to any satisfactory continuity of work.

Speaking particularly of that area with which the writer is more familiar, one of the greatest needs is the discovery of a method by means of which there may be brought about closer cooperation among the weekday church schools for arriving at more definite and common objectives, for the discovery of a more satisfactory approach to curricular activities, looking toward coherency and continuity, and for the sharing of the responsibility of lifting the whole movement to a higher standard of efficiency.

Integration. Due very largely to the novelty of this special agency of religious education and to the enthusiasm engendered by the popularity of the movement coupled with a genuine desire to add to the opportunity for religious education, there has been and still is a lack of proper integration with the other agencies of religious education. There is strong support for the conviction that most communities have some distance yet to go in the process of integration before a definite system of religious education is possible with the Sunday church schools, vacation church schools, weekday church schools, and schools of leadership training, all occupying related places and each receiving the support of the community not as independent institutions but as integral parts of the whole program of religious education for the community.

Staff. One of the most perplexing problems is the problem of an adequate staff of workers, administrators, supervisors, and teachers. Until we reach that place in the movement where fewer teachers are used, and these selected because of their training and fitness and with salaries commensurate with the importance of the task, we shall have to depend upon a much larger number of teachers, many of whom will be volunteer workers. This calls for great emphasis upon training. Even volunteer workers should be expected to make thorough preparation for their work. Not only is a trained staff of workers necessary but a more permanent staff. Constant shifting of instructors is not good for the best interests of the students.

Supervision. As the writer views the whole situation, not as a specialist but as a general secretary observing the movement as one phase of the total program of religious education within his own state particularly, the most outstanding need is general supervision. By supervision is meant something more than promotion but something less specific than local supervision, the importance of which goes without saying. There are many reasons for the need, immediately, of state-wide supervision or direction of the weekday church school movement. As might be expected, some communities launch too quickly into the organization of weekday church schools without counting the cost or looking far enough into the future to anticipate possible contingencies. The background preparation has not been adequate. After the novelty wears off and the work settles down to real demands of time and effort, not a few find they are unable to carry on. The work shifts to other hands or ceases entirely.

A serious situation is faced in the rapid change of ministers. For the most part, especially in the smaller communities, the actual leadership of the weekday church schools is in the hands of the ministers. The all too frequent change of pastorates disturbs the solidarity of the

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weekday church schools especially in those communities where the local and more permanent leadership has not been adequately tied up with the project. If the ministers were all equally competent, and interested, there would be less cause for concern. But attitudes, preferences for types of schools, methods of administration, and abilities differ considerably.

There are many communities which would like to inaugurate the weekday church school movement but do not wish to do so without guidance from someone who knows the field and can give adequate counsel and direction. Many public school officials appear indifferent when they are not at all opposed to the movement. They fear that the procedure may not be educationally sound, or the preparation of insufficient extent to justify the venture. In such situations there should be someone or some institution responsible to give adequate direction.

The lack of any semblance of uniformity in standards or objectives among the schools of the state; the great variety of types and experimentation; the conserving of established schools and the entering of new fields; the lifting of the whole level; the integration of all phases of religious education; all this calls for state-wide direction or supervision under competent leadership, than which there is nothing of greater importance at the present time in the field of weekday religious education.

The State Council

A state council of religious education faces here one of its greatest opportunities as well as one of its most definite responsibilities. The weekday church schools have a right to expect the state council, the recognized agency of the inter-denominational forces, to render some specific service. What can the state council do to meet these expectations?

The first thing a state council can do is to secure the facts upon which to base the methods of approach and the plans of procedure. The committee on education of the state council should make provision for a careful study of the field and seek to analyze all the factors involved. This is best done through a special committee on weekday church schools consisting of persons vitally interested in and definitely related to the movement. The committee should consist of both public school leaders and those actively engaged in the carrying on of the weekday church schools.

A second service would be the organization of those engaged in the weekday church school work. Such an organization might become a definite section of the state council and operate as a part of the council. Two types of meetings might be held by this section. One type of meeting would have to do with the more definite purposes of the section looking toward a more unified approach to the whole problem. The other type would be more academic in nature and deal with a study of the schools, their methods of organization, administration, and curricula. Co-operation and unity would be the logical outcome.

The committee on education of the state council, in planning the state's program for conventions and institutes or training schools, can see to it that there is ample opportunity for the study of the administration of the weekday church school in class groups, by conference and by presentation in general addresses. The weekday church school administration should be made a vital part of every training school where there is any call at all for this phase of study. Institutes and training schools are no longer Sunday school institutes and training schools, but institutes and training schools of religious education. These various opportunities for study and fellowship open up the way for a definite approach to the whole matter of integration in an atmosphere already conducive to favorable consideration.

The state council, through the cooperation of the local councils, can gather statistics and make them available for the field. It can discover leaders over the state who can give some time to particular nearby situations. It can give personal assistance to a limited number of communities. It can cooperate with the denominational, state or regional directors of religious education who are always willing to help. It can keep on hand the best materials and helps available, acting as a distributing point for both the Department of Weekday Church Schools of the International Council and the denominational boards. It can put the leaders of the state in touch with the best leaders of the nation and advise in the selection of instructors in training schools. It can keep informed regarding projects scattered here and there over the state and pass on this information to other communities.

The need will not be even fairly adequately met until it is possible for a state council to employ supervisory leadership. Here is the most pressing need now in this field. Not for long can we carry on in the present tentative fashion without losing ground. There is grave danger of the movement becoming less and less recognized by those in charge of general education. There is danger that the religious educators may be considered incapable of really carrying forward a permanent system of religious education. Certainly without any definite financial policy; with such varied types of schools; with very loose educational requirements in many cases; with a mere beginning in the training of teachers and supervisors; without any real sense of solidarity on a large scale, to say nothing of its lack in the single community; without any vital approach to the matter of continuity or uniformity of curricula; with the fluctuation in effectiveness of schools resulting from an itinerate leadership; with schools beginning without the necessary preparation; certainly these conditions call for competent general supervision, if so valuable a movement in religious education is to be advanced definitely and surely within a state.

Some creditable pieces of work are being done. But there are many problems to be faced even in advanced communities. And the more advanced the work, the more it calls for experienced and trained leadership with a financial undergirding adequate for the needs. Even these centers are dependent somewhat upon the general movement throughout the country. If the movement itself were to die, these really creditable centers would not survive more than a quarter of a century.

All this calls for an efficient state leadership, not for the purpose of exercising authority but for the purpose of relating all the elements involved and directing the general movement along the best approved lines. This cannot be done by a state council, with all the other activities to be cared for, without employed leadership. So far as our own state is concerned, there is no more vital contribution that it can make than to provide for someone with the highest qualifications to spend the next five years in careful, sympathetic, and intelligent direction of the weekday church school movement, both as regards the administration of the schools and the training of leadership.

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THE LIGHT OF THE WORLD

"They That Sit in Darkness"

A Christmas Play

By

DOROTHY CLARKE WILSON[1]

Characters

MIRIAM, the outcast
RUTH, daughter of the innkeeper
MARY, mother of Jesus
JOSEPH, the carpenter
JOASH, the innkeeper
AMON, a servant
ESTHER, RACHEL } two girls of Bethlehem
REBECCA, SARAH, RAMAH } women of Bethlehem
NATHAN, HOMAR, JONATHAN, ABEL } shepherds
THE FIRST KING
THE SECOND KING
THE THIRD KING

Scene One

Curtain rises to show the well of Bethlehem. The lights are dim, for it is twilight. On the outer wall of the well sits MIRIAM, *head bowed in sorrow, her empty water pitcher by her side. Music of "O Little Town of Bethlehem" is played softly.* AMON *enters left, carrying a water pitcher. He approaches the well, then drops his pitcher as he sees* MIRIAM, *and backs away in haste. Almost immediately afterward he returns, followed by* JOASH, *the innkeeper. He points at the crouching figure, and* JOASH *advances to the well in a threatening attitude.*

JOASH: Child of darkness, wouldst thou poison even the waters that we drink? See, my servant wishes to draw from the well.

MIRIAM (*dully*): Let him draw.

JOASH: How doth he dare while thou art there?

(*The woman looks up and stretches out her hands pleadingly.*)

MIRIAM: Hast thou no mercy?

(JOASH *raises his hand to strike her, but* AMON *draws nearer and lays his hand fearfully on his arm.*)

AMON: My master, go not near her. She hath a devil. Wouldst thou gain the enmity of the powers of evil? Pray, leave her. I will go to the other well to draw water, even though the crowds be great.

(*They go out, left, looking back nervously. She sinks back to her former position.* ESTHER *and* RACHEL, *both carrying pitchers, enter right but at the sight of* MIRIAM *they draw back.*)

ESTHER (*to* RACHEL): Look! It is Miriam, the outcast. Let us wait until she has gone.

RACHEL: Who is she? Is it sadness that makes her sit thus? I cannot see her face.

ESTHER (*surprised*): Knowest thou not the story of Miriam, Rachel? It is on the lips of all who have lived long in Bethlehem. They say that she has sinned and so always must bear the shadow of her sin in her heart. That is why she is so sad.

RACHEL: Hush! She will hear thee.

ESTHER: No, she is probably too busy with her thoughts of evil to hear aught that goes on around her. Besides, no one cares if she does hear. Wait!

RACHEL (*taking a curious step in her direction*): I would see her more closely.

ESTHER: Nay, go not near. They say she is one of the children of darkness, whose spirit shadows all who come near with misfortune. She has only one friend, and that is Ruth, daughter of Joash, the innkeeper.

RACHEL (*awed*): Is Ruth not afraid to go near her?

ESTHER: I think she must be too good and beautiful to be touched by the powers of darkness. Listen! (*looking off left*) Is it not her voice I hear? Let us draw back into the shadows and see what she does when she beholds the outcast.

(*They draw back to one side, and* RUTH *enters left, singing a hymn*[3] *in a clear young voice. Her voice is heard before she appears. At the sound of the song* MIRIAM *raises her head, and a look of exaltation crosses her face. Her head is again bowed when the girl enters.*)

RUTH (*pausing to see who is there, then coming toward* MIRIAM *unafraid*): Miriam! Is it thou?

MIRIAM: Yes, dear child, it is I. Nay (*as the girl starts to lay her hand on her arm*), do not touch me. Who knoweth but the things they whisper of me are true?

RUTH: No, they cannot be true—

MIRIAM: Truly the powers of darkness seem to draw close about me, shutting me far, far from the world.

RUTH: Hush! Do not speak so. There are no powers of darkness that will not flee before the voice of God. Canst thou not hear him speaking through the pure beauty of the flowers and the radiant glory of the stars? See! That most wonderful star! All alone it shineth, like a great lamp hanging low. Is it not a sign of hope for thee—for all the world?

MIRIAM (*looking eagerly at the star, then shaking her head*): Ah, thou dost not know. Thou art pure and beautiful like the star itself. Thou hast not sinned.

RUTH (*looking anxiously back*): Miriam, I must go. There are many guests at the inn this night, and my father is anxious that they be well served. But wait here, and when I have carried the water back, I will come again and go with thee to thy home. May the blessing of the Most High be upon thee!

MIRIAM: And upon thee, my child.

(RUTH *fills her pitcher at the well and hastens away left.* MIRIAM *raises her eyes again toward the star.*)

MIRIAM: Oh, to be made pure again—to feel some guiding hand in the darkness! (*looking into the heavens*) The God of Israel—they say he is merciful—but I (*sobbing*) —I know not how to find him. (*She kneels beside the well, flings her arms over the side, and lays her head upon them.*)

ESTHER (*slowly coming out from her hiding place*): What did I tell thee! Is she not indeed a child of darkness?

RACHEL: But she did not harm the daughter of the innkeeper. Surely we may get our water from the well. Come, let us draw it quickly.

ESTHER (*drawing back*): Nay—I dare not.

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[1]West Scarboro, Maine.

[2]Copyright Edward Gross Company, New York. Painted by C. Bosseron Chambers. Used by permission.

[3]Any psalm set to music, such as "The Lord Is My Shepherd," by James Montgomery, may be used.

RACHEL: Then give me thy pitcher, and I will draw for both of us.

(*She goes hesitantly toward the well, keeping as far from* MIRIAM *as possible. As she draws the water,* ESTHER *comes nearer.*)

ESTHER (*suddenly laying her finger on her lips*): Hurry! Some one is coming.

(*A faint light is turned on the entrance from above, if possible, and* MARY *enters softly from left and stands down left, looking out towards audience, supposedly at the star. She does not see the other occupants of the stage.*)

MARY (*softly, clasping her hands*): The sign! (*A long pause. The air seems to vibrate with her exaltation. The two women look at her with awe. Even* MIRIAM *dares to glance at her.*) "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. . . . He that is mighty hath done to me great things, and holy is his name. And his mercy is upon them that fear him from generation to generation. He hath put down the mighty from their seats and exalted them of low degree."

(ESTHER *and* RACHEL *step forward cautiously looking rapturously into her face.*)

ESTHER (*whispering to Rachel*): How beautiful she is! Canst thou see the light shining on her face!

MARY (*turning to them with a smile*): Wilt thou give me to drink? I have traveled a long way this day, from a city many miles to the north, and I am weary. The water from our fathers' well is sweet and cool. I, too, used to come hither bearing my pitcher long ago.

(RACHEL *hastens to fill a gourd that lies on the well, and* ESTHER *dips her hands into the water, forming a cup.*)

ESTHER (*reaching her side first*): Here! Drink from my hands, beautiful stranger.

RACHEL (*bringing the dripping gourd*): Nay! She must drink from the gourd. See the water is cool and sparkling, fresh from the hillside spring.

MARY (*smiling*): I will take of them both.

(*She drinks from* ESTHER'S *hands and takes a sip from the gourd. Suddenly she sees the crouching form of* MIRIAM.)

MARY (*bending over in sudden pity*): Oh! The poor woman! She is in trouble.

(*She places a gentle hand on* MIRIAM'S *shoulder. The outcast looks up, amazed, a great joy on her face.*)

MIRIAM: Art thou an angel?

ESTHER: Nay, beautiful stranger, touch her not. She is one of the children of darkness, and the powers of evil will surround thee.

(MIRIAM *shrinks back to the other side of the well.*)

MIRIAM (*dully*): Yea, come not near me. Thou art too beautiful to be soiled by such as I.

MARY (*coming nearer and laying her arm across* MIRIAM'S *shoulders*): But thou art in trouble. My heart goes out to thee in love and sympathy. I would help thee.

MIRIAM (*wonderingly*): Nay, thou canst not understand. No one loves me. I—have sinned.

MARY (*softly*): I love thee. And God—loves—all the world.

(RACHEL *and* ESTHER *exeunt right, shaking their heads.*)

MIRIAM: Nay, I have sinned against God.

MARY: But He has mercy. He will forgive.

MIRIAM (*shaking her head*): He is so far, so far away. How can He forgive? There is no way—for such as I. But, oh, may His blessings overshadow thy footsteps, for thou hast been kind. Thy pure white hand has reached into the shadows and touched me. Thou art like the star yonder—white and shining, like a dream of hope—but very far away.

MARY (*gazing at the star*): Sometime—sometime—my sister, the rays of the star shall span the gulf between thy soul and heaven.

(JOSEPH *enters left, followed by* JOASH. *He seems greatly disturbed.*)

JOSEPH: Mary—art thou here? He says there is no room—in the inn. I have told him that we must find shelter, but he will not heed. What shall we do?

MARY (*holding out her hands to him*): Fear not, Joseph, will not the Lord watch over us and keep us in all our ways? He who guideth the stars surely will not suffer his servants to fall.

(RUTH *enters left and stands unobserved.*)

JOSEPH (*in agitated voice, to* JOASH): In the name of our Sire David, wilt thou not help us? See! My wife is weary with the long journey, and the night air of the hills is very cold. Canst thou not find some way? Thou shalt have gold—

RUTH (*coming close to her father*): Father, surely thou canst not turn them out into the darkness of the hills. She is so young and beautiful and tired. Let them have my place, dear father!

JOASH (*coldly calculating*): Didst thou say—gold? How much—gold? There are great crowds in the city tonight—many princes and rulers of wealth—

JOSEPH (*eagerly drawing a bag from his girdle*): See! Here are three pieces of gold—and thirty pieces of silver. And thou shalt have the cloak I wear. Feel! Is its texture not soft?

JOASH (*feeling the texture*): It is little enough—but—well, I have no room left—off the courtyard. (*He sees* MIRIAM *still lingering by the well.*) What! Daughter of darkness, did I not tell thee to be gone? Wouldst thou mock me thus?

(*He seizes a heavy lash fastened to his belt and raises it as if to strike her.* MARY *indignantly snatches it from his hand and faces him, her eyes blazing.*)

MARY: Thou shalt not touch her. Art thou God, that to thee belongs the right of judgment? The day shall come when the mighty shall be put down from their seats and those of low degree shall be exalted.

JOASH (*his face hardening*): And who art thou to interfere? There is no room—dost thou hear?—No room in the inn.

(MARY *sinks down despondently on the side of the well.*)

JOSEPH (*bowing his head*): Thou hast spoken.

(JOASH *turns away.* RUTH *hastens after him.*)

RUTH (*imploringly*): Father!

JOASH: Wilt thou too become an outcast by defying the one who gave thee birth? I have spoken. (*He exits left.*)

RUTH (*eagerly, going to* MARY): Come with me! Thou shalt have shelter, at least. I will take thee to the hillside cave where a few of the animals are kept. It is warm, and I myself will keep watch over the place and bring thee food and water.

JOSEPH: Thou art good. May the Lord reward thee, daughter.

MARY: But thy father, dear child—we would not do thee harm.

RUTH: Nay, I am not afraid. Didst not thou say, beautiful stranger, that the Lord would care for thee? I believe that he will care for me also.

MARY (*stretching out her hands to* MIRIAM *as she rises*): And for thee as well, my sister. Have faith!

(MIRIAM, *in gratitude which she cannot express in words, presses her lips to the hem of* MARY'S *cloak. They all go out left, leaving her kneeling there. She lifts her arms toward the star.*)

(*Music of "Lead, Kindly Light" is played softly. The light is turned on from above, so that it seems to enfold her kneeling form.*)

CURTAIN

Scene Two

It is night. The same scene. A combination of blue and amber lights produce the desired effect; or, in case these are not available, dim white lights may be used. Music of "Silent Night" is played softly. RUTH *enters softly left, carrying a pitcher, on her face a look of suppressed excitement. She fills the pitcher at the well and is going away when she is arrested by the sound of some one stirring. She peers into the darkness beyond the well, off right.*

RUTH (*in surprise*): Miriam! Is it thou? Why art thou still here? It is very late, and the town was sleeping long ago.

MIRIAM (*coming out of her hiding place and approaching the girl*): I could not sleep. The dark seemed to press down upon me, and I had to get out into the coolness of the stars.

RUTH (*anxiously*): Thou art brooding again over the past. Thou didst promise me—

MIRIAM (*strangely excited*): No, no, it is not so. There is something in my heart that has never been there before. I know not what it is! It is all around, trembling and throbbing on the air—like the echo of a song or the rustle of angels' wings. Canst thou not feel it! Listen!

(*Music of "It Came Upon the Midnight Clear" is played softly.*)

RUTH (*shaking her head*): Nay, thou hast had a troubled dream, and it still follows thee. Go back home, dear Miriam.

MIRIAM: Thou canst not feel it? Ah, then perhaps—but, no, it could not come of the evil one. Look, do not the stars bend low—see how their radiance floods the fields where the shepherds watch their flocks! I have been gazing at the place. A moment ago it seemed as though a great star flamed suddenly to earth and burst into glory.

RUTH (*feeling* MIRIAM'S *forehead*): Thou art fevered. It was doubtless the shepherds adding fuel to the watchfire. (*Suddenly turning*) But I must go back and carry this pitcher to the hillside cave.

MIRIAM (*startled*): What is the matter? The beautiful stranger who was kind to me—she is not ill?

RUTH: And—listen, Miriam. Something wonderful has come to pass—a beautiful child is born.

MIRIAM (*wonderingly*): A—child? (*She stands still after* RUTH *has gone, as if listening.*)

(*Music of "There's a Song in the Air" is softly played. As the music dies away voices sound outside, and* MIRIAM *withdraws into the shadows as the shepherds enter right. There are four of them:* NATHAN, HOMAR, JONATHAN, *and* ABEL.)

NATHAN (*speaking excitedly just before entering*): Art thou sure it was real? As I think of it now, it seems as a dream.

HOMAR: Could we all have had the same dream?

JONATHAN: Of course it was real! Hast thou forgotten how the light blinded us so that we fell to the ground! And the voice—

NATHAN: Yes, I know. But it still seems like a dream. Canst thou remember the words that the voice spake?

ABEL (*the youngest, eyes flashing*): I can remember. They are burned on my heart forever. "Fear not, for behold, I bring you good tidings of great joy—"

HOMAR: "Which shall be to all peoples." I remember that because I am not one of your race, and the words sent a glow to my heart.

(Continued on page 46)

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR DECEMBER

*By Margaret M. Clemens**

The Aim for the Month

Christmas! the wonder and joy and magic of it in the life of a little child! Even one's own important birthday cannot mean as much as this day of days which is so full of radiant happiness for weeks before and weeks afterward.

Yet in these days of rush and turmoil we must be careful not only for ourselves, but for the children we teach who so readily reflect the attitudes of their elders, that the real significance of the day is not dimmed. It is the task of the beginners' teacher to see that the spiritual values of the season are kept uppermost and not lost in a bustle and confusion of preparation, in a feeling of being shut out from mysteries which only grownups may enjoy, in weary and nerve tiring drills on songs and "pieces" for the Christmas entertainment, and in an interest centered upon an anticipation of gifts *to be received.*

In all the year there is perhaps no opportunity as great as the one at this season for helping the children really to sense the love of the Heavenly Father and to reflect a measure of that love in their own attitudes and conduct. What should Christmas mean in our beginners' department? This paragraph from *The Little Child and the Heavenly Father* by Frances W. Danielson and Jessie Eleanor Moore paints a picture of the birthday of Jesus as it can and should be kept by little children.

"Days of anticipation, nights of dreaming; whispered plans, glowing eyes, and eager fingers that work, forgetful of play hours in the joy of serving; old tales, old songs, old pictures, which are ever new to childish hearts as they bestow their highest praise on the story-teller, 'Tell it again.' Under the spell of the Fairy Make-Believe opportunities to sit on a grassy slope with the shepherds of long ago and hear the angels sing, to travel across desert sands with one's eyes fastened on the star, to change oneself into lowly beast and see the events of that great night from the manger side, under the spell of the same good fairy to turn oneself into Saint Nicholas, bestowing Christmas joys on others; a hush in the church, the spicy odor of evergreen and 'our tree' bearing the ornaments made by our fingers, bursts upon our guests in the glory which we had planned; the chords of our own Christmas hymn from our organ as we blend our voices with the big instrument; the pleasure of watching other eyes grow wide in surprise as our gifts are bestowed with 'A Merry Christmas!' Loved ones made dearer and a growing sense of brotherhood with other children of the Father as young hearts reach out to share the joy of a festival. This is the birthday of the little Jesus. This is Christmas."

Our aim as we plan our stories and songs and activities for the month will be to help the child to feel that the gift of his Son was truly God's supreme gift to the world, to call forth in his heart love and gratitude for this best gift and to awaken the desire and provide the opportunity for showing this love and gratitude through sharing Christmas joy and happiness with others.

*Editor, Children's Publications, The American Baptist Publication Society, Philadelphia.

Suggested Materials

STORIES

The stories around which the lessons are built will of course be those which tell of the coming of the baby Jesus.

The Angels Message
The Coming of the Baby Jesus
The Visit of the Shepherds
The Visit of the Wisemen

There may be occasion for a few supplemental stories, such as:

"Loving-Giving." *A Course for Beginners in Religious Education,* Rankin. Charles Scribner's Sons, New York.
"Christmas Presents." *The Little Child and the Heavenly Father,* Part I, Danielson & Moore. The Graded Press, New York.
"The Birds Christmas Tree." *The Little Child and the Heavenly Father,* Part I.
"The Little Fir Tree." *Stories to Tell to Children,* Bryant. Houghton Mifflin Co., Boston, Mass.

SONGS

"Away in a Manger." *Songs for Little People,* Danielson and Conant. Pilgrim Press, Boston, Mass.
"The Christmas Bells Are Ringing." *Song and Play for Children,* Danielson and Conant. Pilgrim Press, Boston, Mass.
"Dear Little Jesus." *Song and Play for Children.*
"Christmas Bells." *Songs for the Pre-School Age,* Shumate. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.
"Little Baby in the Manger." *Songs for the Pre-School Age,* Shumate.
"Christmas Night." *Song Stories for Sunday School,* Hill.
"A Song of Thanks." *Holiday Songs,* Poulsson.

PICTURES

"Sistine Madonna," Raphael
"Madonna of the Chair," Raphael
"Virgin and Child," Murillo
"Arrival of the Shepherds," LeRolle
"Adoration of the Shepherds," Bouguereau
"Apparition to Shepherds," Plockhorst
"Halt of the Wise Men," La Farge
"The Wise Men," Taylor

PLAY

Trimming Christmas tree with gifts.
Ringing Christmas bells.
Showing gifts in pantomime for others to guess.
Play connected with lesson stories:
  Posing pictures
  Play Mary and the angel: shepherds and wise men going to visit little Jesus.

SERVICE PROJECTS

(From which one or more may be chosen.)

Making trimmings and decorating tree to give away.
Making simple gifts, such as calendars, shopping pads, bookmarks, blotters for those at home.
Mounting pictures, making scrapbook or other gifts for children of a mission or of another school.
Planning and buying gift for nursery class or primary department.
Bringing money to buy some special gift. (This must be something into which the children can enter understandingly.)
Trimming a Christmas tree for the birds.

December 1

This will be the Sunday following Thanksgiving and the children will be eager to tell of the experiences of this day. Much of the work and play period will be spent in listening to their confidences and this will lead naturally to a prayer and song of thanksgiving as their experiences are shared happily with the Heavenly Father. Make a game of choosing the story for retelling by asking the children to go and stand by the picture of the story they want to hear while your eyes are closed. Retell the story which wins the most votes in this way. There may be time for a second story chosen in the same way. For a rest remind the children of the other happy day which is soon coming and let them play they are ringing Christmas bells. The story "Loving-Giving" may be told. Before the end of the hour make plans with the children for some way in which they may show their love by giving. This may be a goodbye secret.

December 8

Today the children will work on their Christmas project. It may be making simple gifts for someone at home or to send to someone less fortunate, it may be the making of decorations for the small tree which is to accompany their gifts. (See suggested activities.)

Recall the story "Loving-Giving" and let the children tell what the bells said. While they ring imaginary bells sing "The Christmas Bells Are Ringing." The prayer may be somewhat as follows:

Dear Heavenly Father, we are glad for Christmas and all our good times. We are glad we can show our love by giving gifts to others. Amen.

The offering should be spoken of as another way in which we can show our love by giving. Sing "A Song of Thanks." The conversation should center on the children's plans for Christmas, at home and in the department. Speak of the happiness of those who will receive their gifts and let the children play Christmas tree by having one child represent the tree while the others pretend they are hanging on gifts for different people.

After this play show the picture of the baby Jesus, and speak of him as the very best Christmas gift of all. Tell as simply and as beautifully as possible the story of the coming of the baby Jesus. At its close the picture may again be shown and while the children look at it repeat the verse "He loved us and sent his Son." Sing the first stanza of the "Christmas Manger Hymn," and close with a thank you to the Heavenly Father for the baby Jesus.

If a money offering is to be brought next Sunday to purchase some special gift the plan should be talked of now. Little tarleton stockings may be given out to hold the money, and a note explaining the plan to mother should be safely tucked away in purses or pockets.

December 15

Today's plan will be much as last Sunday's. The little stockings holding their money gifts may be tied on the tree as the children come. If possible choose some of the children to accompany you and help do the shopping. If this cannot be done at least

talk over with the children just what their money is to buy. There will perhaps be time to make another simple gift or to complete what has been started. All this joyous planning and sharing will bring the children so close to the Heavenly Father that the moments for worship should be spontaneous and natural and frequent. The teacher should be alert to make the most of these opportunities when they occur, remembering that although we can help to create the atmosphere for worship we cannot force the genuine feeling of communion with God. The story for today should recall that of last week and should continue to tell of the visit of the shepherds. Plockhorst's picture, "The Apparition to the Shepherds" may be used, but the central picture should be a good nativity picture. LeRolle's, Bouguereau's, or Barocia's may be used, for any of these picture not only the baby with Mary and Joseph, but the wondering shepherds as well.

December 22

On this Sunday before Christmas the results of the shopping expedition should be in the beginners' room for the children to admire. If paper is cut the right size they may, with some help, wrap their gifts. They may decorate tags with Christmas seals and perhaps help to phrase a letter to accompany their gifts. As the Christmas story is recalled they may play they are shepherds going to see the baby Jesus and as they gather around the picture on tiptoe to see the wonderful baby, "Away in the Manger" and other Christmas songs may be sung. Very often the children so enter into the spirit of this that their attitude of wonder and gladness almost forms a prayer in itself. In the new story of the gifts of the wise men the children will find an experience they can share as their own gift giving is recalled.

December 29

This Sunday after Christmas forms a splendid opportunity for gathering up and recalling the values of the Christmas lessons. The children will be overflowing with their own happy experiences, both in giving and receiving, and there will be many new gifts to admire. If possible there should be a report of gifts which they made as a group. The much loved songs, stories, and plays will be recalled and as the stories are retold the children may play they are the shepherds going to see Jesus, or the wise men bringing their gifts.

PRIMARY DEPARTMENT PROGRAMS FOR DECEMBER

*By Nellie M. Lasher**

To the leader who wishes to collect in advance some good Christmas songs and stories for her children, we suggest that orders be sent to several publishing houses for their primary lesson materials for the first quarter. This material is very inexpensive and among the several courses are found many excellent stories and songs for Christmas. For example, in the Graded Press (Methodist and Congregational) primary materials for Part I, there are three Christmas songs, with music, and several poems and stories; in the primary materials prepared by the Disciples and Baptists there are three other Christmas songs and an additional group of stories and poems; and so on. A set of the pupils' folders for Part I, of Year I, Year II, and Year III, of the closely graded courses, and of the pupils' folders for the primary department of the departmentally graded lessons will supply an abundance of excellent material for Christmas. A complete list of all lesson materials published by all denominations for primary children is included in a leaflet, *The Primary Department of the Church School*, which may be ordered from the International Council of Religious Education for five cents.

The materials suggested in the following plans are, for the most part, taken from the courses issued by the various denominations. They are, of course, merely suggestive. Allow your own pupils freedom to bring in material which they have discovered at school or at home and if it is suitable include it in the departmental worship. Or, better still, encourage your pupils to create their own material. Why should not a primary group make its own psalm or Christmas song or prayer? It is often amazing to adults how children delight in this type of activity and what results they obtain.

For example, instead of using the words suggested for the responsive prayer in the first service below, why not suggest to the children that they think about the months of the year and write a verse telling about what they feel especially thankful for in each month? Some really lovely expressions may be discovered.

There will, of course, have to be opportunity for the pupils to learn the Christmas songs suggested. This should be a joyous experience, not a tiresome, dull period. Introduce each song by having it sung by someone who knows it, let the children talk about what it says, about the tune, and so on, until they catch the spirit and the meaning of it. During the Sundays of December about ten minutes each Sunday may profitably be spent in a preliminary song period.

Preparatory to the specifically Christmas materials it will be well to recall on the first Sunday of December the joys of the seasons as they have passed during the year.

Some Available Material

SONGS

"Everywhere, Everywhere, Christmas To-Night." Part I, Course II, Folder 13, Graded Press.

"In Little Bethlehem." Part I, Course I, Folder 9, Graded Press.

"Carol, Children, Carol." Part I, Course II, Folder 11, Graded Press.

"Why Do Bells for Christmas Ring?" Part I, Year I, Folder 11, Christian Board of Publications or American Baptist Publishing Society.

"O Come, Little Children." Primary Quarterly, October, November, December, 1929, Westminster Press.

"The Christmas Manger Hymn." Primary Quarterly, October, November, December, 1929, Westminster Press.

POEMS

"When Upon the Hillside." Part I, Course III, Folder 10, Graded Press.

"Christmas Carol." Part I, Course III, Folder 9, Graded Press.

"Gifts." Part 1, Course I, Folder 12, Graded Press.

The addresses of the publishers mentioned above are as follows:

American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania, or 223 Church Street, Toronto, Ontario, Canada.

Christian Board of Publication, 2712 Pine Street, St. Louis, Missouri.

Graded Press, 150 Fifth Avenue, New York, New York.

Presbyterian Committee of Publication, Richmond, Virginia.

Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania.

December 1

INSTRUMENTAL MUSIC: A medley of Christmas songs

LEADER: Enter into his gates with thanksgiving
And into his courts with praise.

UNISON: "I Was Glad When They Said Unto Me."
(Printed in September *Journal*, 1929, page 31)

LEADER: There are lovely things about every month of the year. Let us think of some of them. What is especially pleasant about January? (Continue in informal conversation through the months of the year. Select from your picture set as many illustrations as possible of typical aspects of each month. Let the children enjoy them as familiar scenes.) Now we come to December, the last month. And with it comes—Christmas! How full the year is of good gifts!

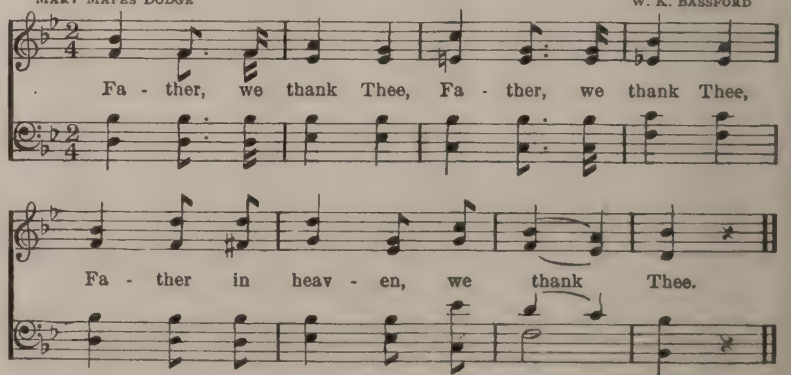
UNISON: "The Lord hath done great things for us, whereof we are glad."

POEM: "All Beautiful the March of Days," read by the leader, or, preferably, sung simply by some adult in the department. The words and music are printed with the junior department programs in this issue.

UNISON: "He hath made everything beautiful in its time." (See accompanying music.)

POEM: "Thankful." Part I, Course II, Folder 7, Graded Press

MARY MAPES DODGE W. K. BASSFORD



Used by permission of the Century Co.

*Chicago, Illinois.

LEADER: There is so much loveliness in the world to remind us of God! "All thy works shall praise thy name!" And they all help us to know that God is near.

UNISON: "God Is Near."
(Words and music in Part I, Year I, Folder 6, of Primary Lesson Stories, Christian Board of Publication, or American Baptist Publication Society, and in *Worship and Conduct Songs for Beginners and Primaries*, Presbyterian Committee of Publications.

LEADER: Shall we thank the Heavenly Father for the beautiful world he has given us? For the green grass and the awakening flowers of the spring-time.

UNISON: "Father We Thank Thee." (See accompanying music.)

LEADER: For picnics and swims and days out of doors in the summer-time.

UNISON: "Father We Thank Thee."

LEADER: For the fruit and the nuts and the glorious leaves of the autumn.

UNISON: "Father We Thank Thee."

LEADER: For the snow and the games and the happy Christmas time in winter.

UNISON: "Father We Thank Thee."

OFFERING SERVICE:
Conversation regarding the offering as a way of thanking God for his goodness and of helping him to do his work, making specific reference to the definite use to which the offering for the Sunday is to be put.

UNISON: "Our Gifts," *Worship and Conducts for Beginners and Primaries*, page 45.)

CHRISTMAS PLANS:
Do you like birthdays? Why? Why do we like to give people presents and have parties for them and prepare special dinners on their birthdays? Whose birthday is coming this month? What shall we do for *His* birthday? How can we show that we are happy and thankful that Jesus was born into the world? How can we show our love for him? There is something which Jesus once said which helps us to know how to give gifts to him. (Read from Bible) I have it here in the Bible where it has been kept for us. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." (Continue, making plans for some special Christmas activities.)

CLOSING PRAYER:
Father, we are so glad that you sent Jesus to the world. He is such a kind, helpful friend to us and to all other boys and girls. Help us to plan to celebrate his birthday by planning lovely surprises for his other friends. Amen.

December 8

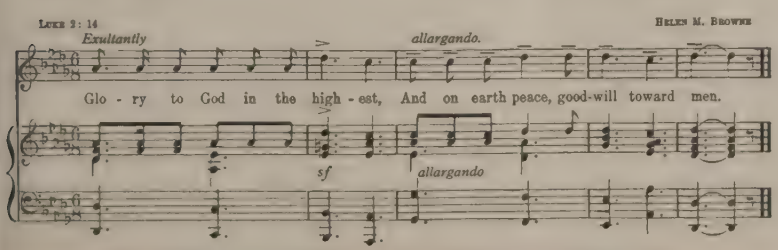
QUIET MELODY: "Silent Night" "Carols," No. 53

CALL TO WORSHIP: "Silent Night," (sing, first verse only)

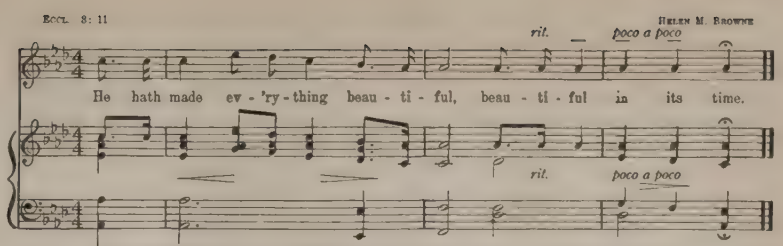
PRAYER:
Our Heavenly Father, we thank thee for the baby Jesus who came to rest in the manger on that holy night so long ago when everything was so silent and calm and bright. We have come here today to praise thee, as the angels did that wonderful night, for the baby Jesus. Amen.

Response: "Glory to God in the highest" (see accompanying music)

CONVERSATION: Regarding the meaning of Christmas, centering attention on the birthday of Jesus.



From *Melodies*. By permission of the Leyda Pub. Co., Wapello, Iowa.



From *Melodies*. By permission of the Leyda Pub. Co., Wapello, Iowa.

DEPARTMENTAL HYMN: "Carol, Children, Carol," or "Why Do Bells at Christmas Ring?" or "O Come, Little Children." (See sources above.)

OFFERING SERVICE: Shall we bring our offering now to show our thanks to the Heavenly Father for his gift of the Little Lord Jesus?

Offertory Played: "Gifts of Love." No. 29, *A First Book in Hymns and Worship.*

Offering Presented: "Every good gift and every perfect gift is from above, coming down from the Father."

Offertory Prayer: "Father, Bless the Gifts We Bring Thee."
A First Book in Hymns and Worship, No. 29.

Offertory Response (sung):
Wise men brought to him their treasures;
Each one offered him a gift;
Now our best we give to Jesus,
Unto him our song we lift. Amen.
A First Book in Hymns and Worship, tune, No. 29.

CONVERSATION:
The wisemen brought gifts to Jesus. The way we give our gifts to him on his birthday is to give presents to someone else who hasn't very many things and to those whom we love. The very best way to give Jesus a birthday present is to be kind and helpful to someone else. Shall we sing, "Away in the Manger?"

DEPARTMENTAL HYMN: "Away in the Manger"

STORY: "The Silver Cones," by Elizabeth Colson, *A Second Primary Book in Religion.* Abingdon Press.

POEM: "Gifts" (See sources listed above.)

PRAYER (*sung*):
Help us to do the things we should.
To be to others kind and good:
In all we do in word or play
To grow more loving every day. Amen.
A First Book in Hymns and Worship, (second verse) and other books.

POSTLUDE: "The Christ-Child." *A First Book in Hymns and Worship.*

December 15

QUIET MELODY: "O Little Town of Bethlehem"

CALL TO WORSHIP: "O Little Town of Bethlehem" (In most hymnals)

PRAYER:
We thank thee, dear Heavenly Father, for the lovely Christmas-time when we hear the wonderful stories of the baby Jesus, the shepherds, the star and the wise men, and sing beautiful Christmas carols. Hear us, dear Father, as we sing the song the angels sang on the first Christmas so long ago. Amen.

Prayer Response:
"Glory to God in the Highest"

CONVERSATION:
We do not know when people began to sing Christmas carols, but we do know that the angels first sang them that holy, silent, wonderful night the baby Jesus was born, to the shepherds who were watching their sheep in the fields. Shall we sing one of our Christmas carols?

DEPARTMENTAL HYMN: "In Little Bethlehem" (See sources listed above.)

OFFERING SERVICE: Follow the order of the second Sunday.

CONVERSATION:
Christmas Eve, many children, men, and women go from house to house singing Christmas carols. They do this because they are so happy and want to show their love for Jesus by making others happy with their beautiful songs of his birth on his birthday. Let us sing our carol.

DEPARTMENTAL HYMN: "Carol, Children, Carol." (See sources listed above.)

STORY: "The Christmas Carolers," by Elizabeth Colson, *A Second Primary Book in Religion* or "When the Candles Shone," Part I, Year II, Folder 12, Graded Press.

PRAYER: Dear Heavenly Father, may we help to make other people happy this Christmas by singing our beautiful Christmas carols. Amen.

POSTLUDE: "The Christ-Child." *A First Book in Hymns and Worship*, No. 78.

December 22

QUIET MELODY: "O Little Town of Bethlehem"

CALL TO WORSHIP:
Leader: "Behold I bring you glad tidings of great joy."
Department: "Unto us a child is born." (All sing) "Silent Night" (first verse)

PRAYER:
We thank thee, dear Heavenly Father, for Christmas, Jesus' birthday. We are so glad that on that wonderful night Jesus was born, angels sang—

Response: "Glory to God in the Highest"

CONVERSATION:
Jesus' birthday is the best day in the year for almost everybody gives somebody else a present. This is the way we give presents to Jesus. It makes Jesus very happy on his birthday if we give presents to others who have very few things to make them happy. This is the very best way to give a present to Jesus and to bid him welcome.

POEM: "When Upon the Hillside." (See sources listed above.)

DEPARTMENTAL HYMN: "Why Do Bells at Christmas Ring?" or "O Come Little Children." (See sources listed above.)

OFFERING SERVICE: Follow the order of the second Sunday.

STORY: The Christmas Story. (Told in full by the best story-teller available.)

DEPARTMENTAL HYMN: "Away in the Manger"

PRAYER

POSTLUDE: "The Christ-Child"

December 29

On this last Sunday of the year, coming in the midst of the Christmas school holiday when many of the children may be away, plan a very informal program which allows ample time for the recital of Christmas joys, the singing of favorite Christmas songs, the re-telling of favorite stories, the discussion of the Christmas service of the church school and of any special activities which the children carried through.

JUNIOR DEPARTMENT PROGRAMS FOR DECEMBER

By Mary Alice Jones

December 1

INSTRUMENTAL MUSIC: A medley of Christmas hymns.

LEADER: Enter into his gates with thanksgiving.
And into his courts with praise.

UNISON: "I Was Glad When They Said Unto Me."
(Printed in September *Journal*, page 31)

LEADER: We have come to the last month of the year. It is hard to say which month is one's favorite because there is so much that is interesting about each one. (Encourage conversation regarding the joys of the various seasons, the special days, and so on.)

HYMN: "All Beautiful the March of Days."

LEADER: O Lord, open thou our lips,

UNISON: And our mouths shall show forth thy praise.

HYMN: "Holy, Holy, Holy," verse 4.

LEADER: Let us pray.
Father of mankind, who giveth to thy creatures all things rightly to enjoy, for the coming and going of day and night, for the march of the seasons, for the ever repeated miracle of growth by which all creatures are fed.

UNISON: "Father We Thank Thee." (Printed in primary programs)

LEADER: For the months of the year, each with its own joy and its own way of speaking to us of thee,

UNISON: Father We Thank Thee.

LEADER: For this last and the dearest month of the year, because during its days we celebrate the birthday of Jesus.

UNISON: Father We Thank Thee.

OFFERING: Presentation of offering by classes.

UNISON:
All things are thine; no gifts have we,
Lord of all gifts to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay.

CHRISTMAS PLANS:
Why do we celebrate the birthdays of our friends and relatives? Do we enjoy the celebrations of our birthdays which others plan for us? This month comes the birthday of Jesus. Suppose we begin this month by having a birthday service for him, to help us plan a happy way of honoring him.

SPECIAL SERVICE:
Leader: One of the oldest Christmas hymns, written first in Latin and afterwards translated into most of the languages of the world is a call to the faithful, as those were called in early times who were followers of Jesus, to celebrate the birthday of Jesus. Let us listen to the call, and respond by singing the chorus together. (Have some adult member of the department sing the verses and the department the chorus of "O Come All Ye Faithful." There are several translations, the best one for children being the following. The music is in practically all of the hymnals as "Adeste Fideles," or "Portuguese Hymn.")
Leader: O come, all ye faithful, joyful and triumphant,
O come ye, O come ye, to Bethlehem;
Come and behold him, born the King of angels,
Unison: O come, let us adore him,
O come let us adore him,
O come let us adore him, Christ the Lord.
Leader: Sing, choirs of angels, sing in exultation,
O sing all ye bright hosts of heaven above;
Glory to God, all glory in the highest;
Unison: Chorus
Leader: Yea, Lord, we greet thee, born this happy morning,
Jesus, to thee be all glory given;
Word of the Father, now in flesh appearing;
Unison: Chorus
Leader: How did Jesus tell us we may bring gifts unto him?
Unison: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."
Leader: Let us pray together our department prayer for December.
Unison: "Something for Jesus, verse 2. (*Repeated or sung.* Music in most hymnals as "Savior Thy Dying Love.")
Give me a faithful heart,
Likeness to thee;
That each departing day
Henceforth may see.
Some work of love begun,
Some deed of kindness done,
Some new friend sought and won,
Something for thee.
Benediction and Recessional

December 8

INSTRUMENTAL MUSIC: Selected Christmas hymns.

CALL TO WORSHIP:
Leader:
O come all ye faithful, joyous and triumphant,
O come ye, O come ye, to Bethlehem:
Come and behold him, born the King of angels,
Unison:
(*sing*)
O come let us adore him,
O come let us adore him,
O come let us adore him,
Christ the Lord.

UNISON PRAYER: "Something for Jesus," verse 2.

HYMN: "The First Noel."
(In *Hymnal for American Youth*, and other hymnals, and in the Pupil's Book, Part I, Course VI, Graded Press, Junior Course)

A CHRISTMAS RESPONSIVE SERVICE
Leader: Once more we look into a tender baby's face.
In stable's nook he lies, God's gift of wondrous grace,
Meek Mary's boy; so like is he to each of us,
That kindled joy and song break forth tumultuous. —HENRY GEKELER
Unison: "Glory to God in the Highest"
(See Music on page 29)
Leader: What child is this who, laid to rest
On Mary's lap is sleeping;
Whom angels greet with anthems sweet,
While shepherds watch are keeping?
Unison: This, this is Christ the King
Whom shepherds guard and angels sing
This, this is Christ the King,
The Babe, the Son of Mary.
—W. C. DIX
Leader: Make a joyful noise unto the Lord, all the earth; make a loud noise and rejoice and sing praise.
Unison: All the ends of the earth shall turn unto Jehovah; and all the kindreds of the nations shall worship before thee.
Leader: For unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.
Unison: "Glory to God in the Highest!"
Leader: Everywhere, everywhere, Christmas tonight!
Christmas in the lands of the fir-tree and pine,
Christmas in the land of the elm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!
Unison: For the Christ-child who comes is the Master of all;
No place too great and no cottage too small.
The angels who welcome him sing from the height.
In the city of David a king in his might;
Everywhere, everywhere, Christmas tonight.

OFFERING: Presentation of offering by classes.
Leader: What shall I give to thee, O Lord?
The kings that came of old
Laid softly on thy cradle rude
Their myrrh, and gems and gold.
Unison: Then came a voice from heavenly heights:
"Unclose thy eyes and see,
Gifts to the least of those I love
Thou giveth unto me."
Leader: To share with others the joys of Christmas time
Unison: We bring this offering.
Leader: To honor Jesus by bringing happiness to those he loves,
Unison: We bring this offering.

HYMN: "In Christ There Is No East Or West."

STORY: The story of the Christmas tree.
(*Holy-Days and Holidays*, by Edward M. Deems, page 403, Funk and Wagnalls, New York; also in Lesson 11, Pupil's Book, Part I, Course VI, Graded Press, Junior Course)

LEADER: Let us pray.
O God and Father of love, for this season of the year when the hearts of all thy children are drawn to thee through the story of the manger of Bethlehem,

UNISON: We give thee grateful thanks.

LEADER: That thou wilt help us during this Christmas season to make all of our festivities joyous and unselfish, sharing the bounties of thy love.

UNISON: We earnestly pray thee.

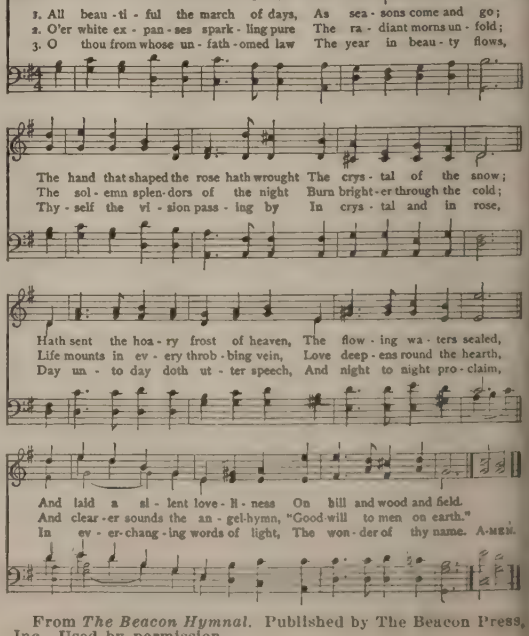
LEADER: That we may find and cheer
Those to whom Christmas brings no joy,
those who are sad and lonely and sick,

UNISON: We earnestly pray thee.

LEADER: That through the celebration of Christmas all nations may come nearer together in common love for Jesus,

UNISON: We earnestly pray thee.

BENEDICTION AND RECESSIONAL


FRANCES WHITMARSH WILK, 1878–
FREDERICK H. CHEESWRIGHT, 1889
1. All beau - ti - ful the march of days, As sea - sons come and go;
2. O'er white ex - pan - ses spark - ling pure The ra - diant morns un - fold;
3. O thou from whose un - fath - omed law The year in beau - ty flows,
The hand that shaped the rose hath wrought The crys - tal of the snow;
The sol - emn splen - dors of the night Burn bright - er through the cold;
Thy - self the vi - sion pass - ing by In crys - tal and in rose,
Hath sent the hoa - ry frost of heaven, The flow - ing wa - ters sealed,
Life mounts in ev - ery throb - bing vein, Love deep - ens round the hearth,
Day un - to day doth ut - ter speech, And night to night pro - claim,
And laid a si - lent love - li - ness On hill and wood and field.
And clear - er sounds the an - gel-hymn, "Good-will to men on earth."
In ev - er-chang - ing words of light, The won - der of thy name. AMEN.

From *The Beacon Hymnal*. Published by The Beacon Press, Inc. Used by permission.

December 15

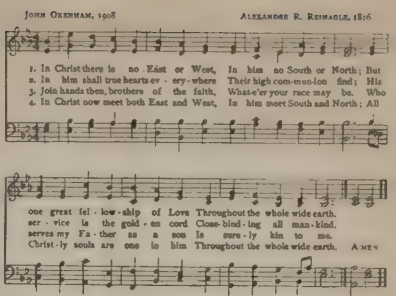
The same general order of worship as that suggested for December 8, with the responsive reading and the litany, may be used throughout the Christmas season. On this Sunday, for the first hymn, "Joy to the World," may be chosen and for the second hymn, "Jesus Shall Reign." If a story is included, "Why the Chimes Rang," by Alden, or "Where Love Is There God Is Also," by Tolstoi, both of which are in all public libraries, will carry the message of showing love to Jesus through serving others.

December 22

For this, the Sunday just before Christmas, special thought should be given to making the children joyously conscious of Jesus. Large place should be given to the satisfying completion and arrangement for delivery of any special gifts the department is making. But nothing should crowd out the telling in full, by the best story-teller available, of the Christmas story. In preparation, the first book of *Ben-Hur* will prove invaluable. "It Came Upon a Midnight Clear," and "Silent Night," may be the hymns.

December 29

The service for this Sunday, coming in the midst of the Christmas holiday when many of the children may be absent, should be very informal, allowing opportunity for the discussion of Christmas joys, the singing of favorite Christmas songs, and the like.


John Oxenham, 1908
Alexander R. Reinagle, 1836
1. In Christ there is no East or West, In him no South or North; But
2. In him shall true hearts ev - ery-where Their high com-mun-ion find; His
3. Join hands then, brothers of the faith, Whate'er your race may be. Who
4. In Christ now meet both East and West, In him meet South and North; All
one great fel - low-ship of Love Throughout the whole wide earth.
ser - vice is the gold - en cord Close-bind-ing all man-kind.
serves my Fa - ther as a son Is sure - ly kin to me.
Christ - ly souls are one in him Throughout the whole wide earth.
Amen

Reprinted from the *Hymnal for American Youth*, by permission of the Century Co.

DECEMBER SUGGESTIONS FOR LEADERS OF YOUTH

*By Mrs. Walter Hutton**

"Long, Long Ago"

Winds through the olive trees
Softly did blow
Round little Bethlehem
Long, long ago.

Sheep on the hillside lay
Whiter than snow,
Shepherds were watching them
Long, long ago.

Then from the happy sky
Angels bent low
Singing their songs of joy
Long, long ago.

For in a manger bed
Cradled we know
Christ came to Bethlehem
Long, long ago.

—Author Unknown

It has been the thought, in preparing the Christmas services, to let the simplicity and beauty of the Christmas message make their appeal rather than use material of a too informal nature and discussion type.

There is so much material of quality and worshipful possibility for this season that most services look fairly well on paper. An excellent service "on paper" may be a very poor service as to value for the worshipers or the reverse may be true; a poor service on paper, with careful planning may prove very helpful. The most careful preparation should be made for every service. A few unchecked details, a misunderstanding as to the relation of parts in services where a careful welding together of thought and execution is needed, may mar what might be a service of unusual helpfulness. Care should be taken to bring out beautiful passages and subtle meanings with right emphasis and intonation. Much beauty may be added to a service by so small a matter as the announcement of hymns. One's imagination is not kindled by "No. 181, stand."

Preludes have been suggested within the ability of musicians in schools of any size. Where two or three musical suggestions are made, they are made in order of preference. Those who have access to a city library will find much carol material available without ordering it.

Because of the general nature of so much Christmas material, and the background all young people have had since early childhood, one general program has been suggested, suitable in the main to each separate department. Where the material seemed too old or too young, or where the program might be further enriched, adaptations have been suggested at the close of the service. Any service may easily be shortened to meet the existing time schedule.

THEME FOR DECEMBER: *The Sweetest Story Ever Told.*

*Des Moines, Iowa.

First Sunday: *"And His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." "And thou shalt call his name Jesus."*

Second Sunday: *"The Song in the Air"*

Third Sunday: *"The Little Town"*

Fourth Sunday: *"Silent Night, Holy Night"*

Fifth Sunday: *"Peace on Earth, Good-Will Toward Men"*

December 1

THEME: *"And His Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." "And thou shalt call his Name Jesus."*

PRELUDE SOLO: "God Is Working His Purpose Out," No. 266[1] (*first two verses*).

OPENING THOUGHT:
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

HYMN: "O Worship the King," No. 35.

PRAYER OF CONFESSION

HYMN: "Light of the World, We Hail Thee," No. 9.

TALK: "His Name."
(This talk may be presented by two persons, one taking the Old Testament Prophecy, Isaiah 9:6c, and the other the New Testament Annunciation to Mary, Luke 1:31, and may be as printed or enlarged upon.)

And His Name shall be called "Wonderful."
Cicero, a famous Roman orator, who lived before Jesus was born, once cried out: "How great is the wonderfulness of heavenly and earthly things!" Had Cicero lived to look down into the manger cradle at Bethlehem, he would have seen the "wonderfulness of heavenly and earthly things" all wrapped up in a little baby, wonderful in his coming; wonderful in his nature; wonderful in his love; wonderful in his teaching; wonderful in the Kingdom he came to set up,—wonderful Jesus!

And His Name shall be called "Counsellor."
In Him we find all the wisdom of God. Scripture: Romans 11:33-36 ("O the depth of the riches both of the wisdom and knowledge of God," etc.). Jesus came, and *was* and *is* the Truth, the Way, and the Life. He is our Counsellor, our Guide—a Guide who never leads astray, but leads us by the best ways to the best things in this life.

And His Name shall be called "Mighty God."
This old world so stupidly insists that bigness and strength are the same. It seems strange that all the power of God was in the keeping of this little Child of Bethlehem. Down in the great Panama Canal locks, they have water-gates of steel which weigh hundreds of tons. Those gates are moved by electricity, a current which is controlled by a little switch lever. The control of all that power is in one little lever. And all the forces and powers of God's universe were and are in the keeping of this Jesus, in whom we find the Mighty God.

[1]Hymn numbers refer to *Hymnal for American Youth*.

Here is the Truth in a little creed,
Enough for all the roads we go;
In Love is all the law we need,
In Christ is all the God we know.

EDWIN MARKHAM

And His Name shall be called "Everlasting Father."
"He that hath seen me hath seen the Father." All of God's love for us, his kindness, his tender care, his thought for us, his purpose for us—all expressed in this little baby boy!

Because we know Jesus, we are sure we are right when we pray to God and say "Our Father." And the Father's love in which we trust, because of Jesus, can never fail us—it is everlasting.

And His Name shall be called "Prince of Peace."
Scripture: Isaiah 2:4—"And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Hatred and greed and pride shall die,
Canon and swords shall prostrate lie;
Warring shall end, the world shall cry—
For He shall speak peace.

Rivers shall nevermore run red,
Terror shall hide his bloody head,
Life shall no more for lust be shed—
For He shall speak peace.

They shall not strive in earth again,
Honor will come to dwell with men;
Children will bide in safety then—
For He shall speak peace.

Desolate plains, now bleak and cold,
Burst forth again in green and gold;
Birds of the trenches sing, as of old—
For He shall speak peace.

THOMAS CURTIS CLARK,
in *Quotable Poems*[2].
Used by permission.

And Thou shalt call His Name "Jesus."
Unveil: "The Annunciation," Rosetti, or any suitable Annunciation Picture. (Soft flesh colored voile may be used.)
Scripture: Luke 1:26-31 (memorized). The Annunciation to Mary, closing with "And thou shall call his name Jesus."

Re-veil the picture.

We would see Jesus, and let him impart
The truth he came among us to reveal,
Till in the gracious message we should feel
The beating of God's heart.

PRAYER SOLO (*or sung by group*):

We would see Jesus, lo his star is shining
Above the stable while the angels sing;
There in the manger on the hay reclining,
Haste let us lay our gifts before the King.

We would see Jesus, Mary's son most holy,
Light of the village life from day to day;
Shining revealed through every task most lowly,
The Christ of God, the Life, the Truth, the Way.

By J. EDGAR PARK, from *Worship and Song*, Copyright The Pilgrim Press. Used by permission.

[2]*Quotable Poems* is published by Willett, Clark, and Colby, 440 S. Dearborn, Chicago. It contains many valuable Christmas selections.

PRAYER PERIOD AND BENEDICTION

ADAPTATIONS

Intermediate:

Story "Swords and Plowshares," *Children's Story Garden*, Broomell, p. 36 to replace poem "He Shall Speak Peace," Clark.

December 8

THEME: "*The Song in the Air*"

PIANO PRELUDE: "The First Noel," No. 77.

OPENING THOUGHT:

"There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem
Cradles a King!"

Hymnal for American Youth, Century Company. Used by permission.

HYMN: "It Came Upon The Midnight Clear," No. 74.

PRAYER: Leader.

TALKS "The Song in the Air"

Our theme this morning is "The Song in the Air," and we are going to think for a little about the carols of the Christmas season.

There is not time in one short period to go thoroughly into the study of the carol. It would be out of place to include the festivity and non-sacred carols, but which of themselves are a most interesting study.

We do want to bring a little of the lovely music which the birth of Jesus has inspired throughout all of these years, music not so familiar to you. It is almost staggering to our thinking to realize how this one theme, the prophecy of the coming of Jesus and his birth, has captured the imagination of the singing world. Almost every country has given to us messages in song called forth by this great event.

SCRIPTURE: Luke 2:8-14 (story of the first Christmas carol).

Ever since that night of wonder so long ago, when the shepherds out on the fields near Bethlehem heard the angels singing: "Glory to God in the highest, and on earth peace, good-will toward men," the Christmas season has been recognized in songs of mirth, gladness, joy and adoration.

Practically all authorities tell us that it was at least twelve hundred years later before the Christmas carol took any form. In Grecia, a small Italian village near Assisi, the great mystic, St. Francis of Assisi made the first Christmas creche or crib, and the people of the surrounding communities sang Christmas songs in honor of Christ, the Savior.

At this time, there had spread a doctrine called Manicheism, denying the Virgin birth of Christ and contrary to many of the church doctrines. This exercised St. Francis a great deal and he set about to restore to the minds of the people the true meaning and a knowledge of the doctrine of the Divine Babe.

St. Francis was spending Christmas in Grecia, near Assisi in 1220. Here he obtained permission to have all the trappings of a stable prepared in the church—the manger, ox and ass, and everything that would make a visible and realistic representation of the Holy Night. The people rallied to the call of St. Francis. They gathered around the church with tapers and torches, lighting the December night with glory. The crowd within the church and those who came and went with their lights, sang the night through in praises to God and the friars sang new carols which were listened to with much eagerness, for in those days such songs were the only available food for the imagination and intellect. Later, this simple presentation in realism and song led to the Mystery Play, a play dealing with the life of Christ.

There are so many classes of carols, even among the semi-sacred and sacred, it is hard to choose. The carols of all the nations included Carols of Nature, Legendary Carols, Carols of the Virgin Mary, Lullaby Carols of the Childhood of Christ, the Angels and the Shepherds, and of the Wise Men.

Today we are choosing four. The first is a semi-religious carol, a Carol of the Flowers. Will you notice as it is sung how Christ is given a virtue from each flower. From the violet he is given "Modesty," from the lily, "Purity," from the pansy "Majesty," and from the rose "Expanding Love." This carol is always followed by the short, quaint Gascon carol, which tells us we must adore Christ, if we would know him.

CAROLS: "The Carol of the Flowers" and "Gascon Carol" (solo, duet or quartet) In *Christmas Carols and Hymns*, Hollis Dann. Of all the old carols, the lullabies are considered the most famous.

"Jesu, Thou Dear Babe Divine," Traditional Cradle Song from Hayti, or "Lullaby," from Poland, *Christmas and New Year Songs*, Botsford.

Some of the most worshipful carols are of the Angels and Shepherds.

"The Song of the Angels," XVIII Century Transposed and Arranged by Helen and Clarence Dickinson.

"The Shepherd's Christmas Song," XVIII Century Transposed and Arranged by Helen and Clarence Dickinson.

These are only four of the very large collection of great carols. Besides all of these, we have a fine group of sacred Christmas carols in our hymn books, carols which have come to us from the leaders in sacred music in the development and growth of the Christian church. May we close our service with the one which is our theme.

HYMN: "There's a Song in the Air," No. 81.

PRAYER PERIOD: (Well planned, with the personal thought contained in the carols which have been sung.)

BENEDICTION

(All the above carols have been chosen because of the worshipful quality, personal message and appeal in the words, and the exquisite music. They will be worth every effort expended to give them. "Jesu, Thou Dear Babe Divine," "The Song of the Angels," and "The Shepherd's Christmas Song" may be found in *The Coming of the Prince of Peace*, a Nativity Play arranged by William Sloane Coffin and Helen and Clarence Dickinson, H. W. Gray Co., New York, $1.00.)

ADAPTATIONS

For Intermediates:

Lullaby: "Sleep, My Baby Jesus," No. 82. *Standard Christmas Carols*, No. 2—Theodore Presser Company, 1712 Chestnut St., Philadelphia, contains varied carols within the ability of intermediates which will make a lovely service. Price 10c.

As a pledge, it would be splendid to sing or have sung "Christmas Song," Norman Schlichter, in the new intermediate-senior song book, *Singing Pathways*, Mrs. Dickie, Powell and White, Cincinnati.

(The National Bureau for the Advancement of Music, 45 West 45th Street, New York, will send a free pamphlet *Christmas Carol Collections*, with lists of companies and their carol collections, selling from 5c to 16c a copy in pamphlet form.)

December 15

THEME: "*The Little Town*"

PIANO PRELUDE: "There's a Beautiful Star," No. 86

OPENING THOUGHT: "The Way to Bethlehem."

Long was the way to Bethlehem
To those who sought of old,
By burning sands and bitter springs
And nights of haunting cold,
Bearing their nard and frankincense,
Their precious gems and gold.

Hard was the way to Bethlehem,
So far it seemed, so far,
By flowerless vales and arid slopes
And barren heights that bar,
With not an omen for a guide
Until they saw the star.

But then the way to Bethlehem,
It was no longer lone;
Joy was their comrade, those who trod
On bruising shard and stone,
Until they found for King a Child,
A manger for his throne.

Upon the way to Bethlehem,
Till time shall bring release,
However dim and rough the path
May not our footsteps cease,
Since at the end for us awaits
The guerdon of his peace!

CLINTON SCOLLARD.

Used by permission of the author.

HYMN: "O Come, All Ye Faithful," No. 79

PRAYER: Leader

PICTURE: "O Little Town of Bethlehem," Taylor.

(Light with lantern or desk light before service begins.)

TALK: "O Little Town of Bethlehem."

This morning we have the lovely picture "O Little Town of Bethlehem" by Taylor. It is Palestinian in its setting, as Taylor painted almost all of his subjects with the real Palestinian background. So we have before us "The Little Town."

Bethlehem is one of the well-identified places of Palestine. Apart from being the birthplace of the Christ, a long line of singular events took place there.

Four thousand years ago, Jacob, who was journeying near Bethlehem lost his beloved wife, Rachel, and buried her north of Bethlehem. This tomb is considered a very sacred place today, sacred to both Moslems and Hebrews. It is here that Ruth became the wife of Boaz and the mother of a long line of kings of the lineage of David. Here David, the great Hebrew king was born, and was found later by the Judge Samuel and annointed as God's choice for the King of Israel. Here is the "Wise Men's Well," from which the Three Mighty brought him water. One of our hymns starts "Once in David's Royal city," referring to Bethlehem, so often called the city of David because of his life associations there. It is truly an historic "Little Town."

"How Far to Bethlehem?"

How far is it to Bethlehem town?
Just over Jerusalem's hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

It isn't far to Bethlehem town—
Just over the dusty roads adown,
Past Wise men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's lying,
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes.

And so we find the Shepherds' Field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christian homes that pray.

By Madeleine Sweeney Miller
in *The Merchant of Māristān.*
Used by permission.

In Micah 5:2, we have this prophecy regarding the "Little Town," and Jesus, the Savior of the World:

"But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

DUET OR MIXED QUARTET[3]: "Only a little Village," from The Cantata "Bethlehem," by Maunder.

(*Speaker remains standing while this is sung.*)

POEM: "O Little Town" (*glance at picture*)

O little town, O little town,
Upon the hills so far,
We see you, like a thing sublime,
Across the great gray wastes of time,
And men go up and men go down,
But follow still the star!

O little town, O little town,
Upon the hills afar,
You call to us, a thing sublime,
Across the great gray wastes of time,
For men go up and men go down,
But follow still the star!

CLINTON SCOLLARD.

Used by permission.

(Have group turn to "O Little Town of Bethlehem," No. 80.)

In the left-hand corner you notice that the author is Phillips Brooks, the beloved Boston preacher. A few years before his death, a Boston newspaper contained this item: "Phillips Brooks walked down newspaper row yesterday, nodding to acquaintances here and there, and though the heavens and pavement were moist, the street was filled with sun-

(3 Various arrangements of "O Little Town of Bethlehem" by Scott, Conant, Hawley, Nevin, Howard, Dressler and others may be secured from any music house for ten or twelve cents. The Scott and Conant arrangements have a violin obligato. The carol, "Come Ye All to Bethlehem" in *Three Slovak Christmas Carols* arranged by Richard Kountz, Theodore Presser Company, Philadelphia, 10c.)

shine." In the height of his ministry, some one wrote in a letter to him: "When I think of you five consecutive minutes, I am reminded of Jesus Christ, and when I think of Christ five consecutive minutes, I am reminded of you."

Phillips Brooks, this great character, has given to us many lovely Christmas carols. He wrote this one following a visit to the Holy Land. While there, on Christmas Eve, he went to Bethlehem. Hour after hour he stayed there, thinking of the wonderful night of the birth of Christ. When he returned he wrote this carol for his own Sunday school, and it is the message of the carol which we want to bring today.

"Bethlehem, the Little Town"—"*the hopes and fears of all the years are met in thee tonight*." Bethlehem, on this night of nights, was cradling Jesus, Son of God, Savior of all mankind, the Light of the World—Jesus, who came to be and who is "The Way, the Truth and the Life."

"*Where meek souls will receive Him, still the dear Christ enters in.*" Jesus is still a living, vital force, coming hour after hour, day after day to those who seek him and listen to his call. He enters our hearts with his renewing power and calls us to a life of love and service for him and for all mankind. Christ still enters in, if we but open our hearts to his call.

"*O holy Child of Bethlehem, descend to us we pray . . . . be born in us today.*" Someone has said,

"Though Christ a thousand times in
Bethlehem be born.
If he is not born in thee, thy heart
is still forlorn."

As we enter upon this Christmas season, may it be the earnest prayer of every heart that Christ will be born again in our lives. May it be our prayer to have such a consciousness of his presence and his guiding power, that a new sense of values, an understanding of what constitutes life at its fullest and best, may be ours. May it be our prayer to give an individed allegiance to Christ—allegiance in word, thought, and deed, in a spirit of joyousness, willingness, faithfulness, and consecration.

As we sing this hymn, may its deeper meanings and its prayer lift us much closer to him who, on that memorable night so long ago, came to reveal to us God, our Heavenly Father, and to teach us how to live the abundant life.

HYMN: "O Little Town of Bethlehem," No. 80.

PRAYER PERIOD: *Silent*

CLOSING THOUGHT: How far is it to Bethlehem town?

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The home of folks like me and you.

MADELINE SWEENEY MILLER
in *The Merchant of Müristân.*
Used by permission.

ADAPTATIONS

Intermediates:

Poem: "Long, Long Ago" (printed in services) to replace "The Way to Bethlehem."

December 22

THEME: "*Silent Night, Holy Night*"

PRELUDE: "Silent Night," No. 83

(Piano with several violins using the mute. Play through twice.)

CALL TO WORSHIP:

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship. Come and worship,
Worship Christ, the new-born King.

HYMN: "Watchman, Tell Us of the Night" (if possible), *or* "Hark, The Herald Angels Sing," No. 72

LIGHTING OF THE TALL CANDLES placed on each side of a Nativity picture, as

"The Arrival of the Shepherds," LeRolle
"Holy Night," Correggio
"Little Town of Bethlehem," Taylor

HIDDEN MUSIC: "O Holy Night," Adam (solo, duet, or quartet), *or* "Watchman Tell Us of the Night"

SCRIPTURE: Luke 2:8-20 (*Memorized*)

HYMN: "Silent Night, Holy Night," No. 83

TALK: "Silent Night, Holy Night"

(If your church has a pipe-organ, have the organ take up "Silent Night" in the same key as soon as the group is through singing. Have the organ use the upper register, a very soft stop with the tremolo, playing throughout the entire talk. After the organ has played five or six measures, the reader, who has stood at the beginning of the organ music, starts to read, being careful to create the necessary atmosphere in the softness of the music. This should be done in an unaffected but beautiful way. If an organ is not available, an effective use of the violin with mute would do nicely.)

On the birthday of our King, can there be anything more fitting than the Christ story itself, which gains in loveliness and significance with each re-telling.

It was near the close of the day. The shadows were growing long and the quiet of the twilight was settling over the beautiful little town of Bethlehem. Two travelers, a man and a woman, drew near to the place. They were foot-sore and weary, for they had come a long distance. They breathed a sigh of relief, as they found themselves drawing near to the place where they hoped to find rest from their journey.

With many others they had come on an important errand. All day long a constant stream of people had poured into that little city, and now, when these tired ones reached the inn and asked for a place to stay, they found that every spot had been filled.

"No room at the inn!" They looked into one another's eyes in dismay. Could it be true? Every effort failed, and at last they found there was but one thing left to do. They must take refuge in the stable.

It was while they were there, that Mary gave birth to her first born son. She wrapped him in swaddling clothes and laid him in a manger, for there was no other cradle. With the lowing of the cattle for a lullaby, he slept; and the young mother felt her heart swell within her with that beautiful love which in all ages since has filled the mother heart.

In this quiet humble way was begun the life which has meant more to the world than all other lives combined. It does not seem strange to us that the word should be carried first to the shepherds who, in that same country, were watching over their flocks by night; nor that it should be carried by an angel. The shepherds were afraid, but the angel reassured them and gave them the wonderful tidings: "For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

Then the angel was joined by a "multitude of the Heavenly Host," and there burst upon the air that chorus which has come down through all the ages, and has never lost its sweetness nor its power: "Glory to God in the Highest, and on earth peace, good will toward men."

Used by special permission of the owners of the copyright *White Gifts for the King.* Meigs Publishing Company, Indianapolis, Indiana.

After a short pause have someone recite "God With Us" by Nancy Byrd Turner. This may be found in *Quotable Poems.*

(If you have some one in your church who plays bells, have them play "Silent Night" through once from a distance.)

PRAYER PERIOD

BENEDICTION:

Star of the East! Show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring *our hearts* and offer them
Unto our King in Bethlehem!

EUGENE FIELD.

Used by permission, Charles Scribner's Sons.

December 29

THEME: "*Peace on Earth, Good Will Toward Men*"

PRELUDE SOLO: "I heard the Bells on Christmas Day," No. 85.

CALL TO WORSHIP:

The crest and crowning of all good,
Life's *final star* is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth.
Will send new light on every face,
A Kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way then, clear the way;
Blind kings and creeds have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran;
Make way for Brotherhood—make way for Man.

EDWIN MARKHAM

Used by permission of the author.[4]

[4]From *Collected Poems*, Markham (in preparation).

HYMN: "O Child of Lowly Manger Birth," No. 93 (*verses 1, 2 and 3*).

(The following material on "Joy to the World" should be carefully welded together.)

"*Peace in the Individual Heart.*"

May we turn to the old carol "Joy to the World, the Lord is come," No. 71. This carol sums up the Christmas message and the program of Christ's Kingdom. Notice particularly the thought in the first verse as we sing it, "Let every heart prepare him room."

Hymn: "Joy to the World"—No. 71 (*1st verse*)

Throughout the entire month, we have been emphasizing and re-emphasizing the thought of Christ being born in us as a basis upon which to build satisfactorily. Upon that foundation rests so many big things, one of the greatest of these being the message the angels sang, "Peace on Earth, Good-will Toward Men." World Peace rests on the Christ attitudes in every individual heart. Vachel Lindsay, in "Star of My Heart" says:

"Except the Christ be born again tonight
In dreams of *all* men, *saints* and *sons of shame,*
The world will never see his kingdom bright."

Herbert Hoover has said, "Peace is not made in documents, but in the hearts of men."

Brief Prayer: (*On the above thought.*)

"*Christian Gladness throughout the World.*"

You will notice that Isaac Watts follows his thought of personal acceptance of Christ with the thought of great Christian gladness and goodwill because the Savior reigns. "The Savior reigns, let men their songs employ." He has brought out the thought that hearts where Christ reigns are full to overflowing with a radiance of spirit, a gladness and goodwill and calls on all nature to rejoice.

Hymn: "Joy to the World," No. 71 (*2 verse*).

Brief Prayer: (*On above thought*).

"*World Peace*"

Not with the high-voiced fife,
Nor with the deep-voiced drum,
To mark the end of strife
The perfect Peace shall come.

Nor pomp nor pageant grand
Shall bring War's blest surcease,
But silent, from God's hand
Shall come the perfect Peace.

—CLINTON SCOLLARD

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Hymn: "Joy to the World," No. 71 (*3rd verse*).

"He rules the world with truth and grace, and makes the nations prove the glories of his righteousness."

Talk: (On "World Peace")

Suggested materials: (These materials are arranged to climax in the solo at the close).

Brief review of recent peace developments.

Cartoon by Nelson Harding, Brooklyn Daily Eagle, Dec. 15, 1927, made while Lindbergh was on his good will flight in Mexico. This cartoon won the 1927 Pulitzer prize. It shows the plane casting a shadow of a cross on the ground, and on the cross these words, "Peace on Earth, Good will to Men."

Comment on the prelude solo "I Heard the Bells on Christmas Day," by Longfellow, No. 85. This hymn was written on Christmas Day, 1864, in the heart of the Civil War. Bring out the thought in the third and fourth stanzas.

Develop the thought in "The Hidden Glacier:"

"There is no time for hate, O wasteful friend;
Put away hate until the ages end.
Have you an ancient wound? Forget the wrong. . . .
Out in my west a forest loud with song
Towers high and green over a field of snow,
Over a glacier buried deep below."

—EDWIN MARKHAM, in *Shoes of Happiness.* Used by permission.

Poem:

"Hymn of Peace"

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but Peace—Peace and Goodwill to Earth?

And what was the last word the Master said
That parting night when they broke brother-bread,
That night he knew men would not let him live—
Oh, what but "peace I leave," and "peace I give?"

And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears,
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

—EDWIN MARKHAM.[4]

Used by permission.

SOLO: "At length there dawns the glorious day
By prophet bards foretold"
American Student Hymnal, No. 256.

CLOSING THOUGHT:
"And His Name shall be called Wonderful, Counsellor,
Mighty God, Everlasting Father, *Prince of Peace*."

PRAYER PERIOD: Carefully developed on the thought of meeting the challenge of world peace in our thinking, our reading, our actions, and our participation in the larger movements in that direction today.

ADAPTATIONS

Intermediates:
(These suggestions omit entirely the development of "Joy to the World," any one of which suggestions furnish foundation material for a good service.)

Stories: "On the Hills of Bethlehem," *Stories for Special Days in the Church School*, Eggleston. Doubleday, Doran & Co., Inc., Garden City, New York.

"The Chiseled Face," *The Children's Story Garden*. Edited by The Society of Friends, Anna Pettit Broomell, Chairman. J. B. Lippincott Co., Philadelphia.

Peace Material: Good-will Lessons, The Church Peace Union, 705 Fifth Avenue, New York City. 15c.

A Gateway to Goodwill, Peace Education Committee of Friends, 304 Arch Street, Philadelphia.

Heroes of Peace, Archer Wallace. Doubleday, Doran & Co., Inc., Garden City, New York.

We wish to correct an error which was made in the September issue of the *Journal*, page 34. *Youth Searching* is published by the Womans Press and sells for 60 cents per copy.

ADULT DEPARTMENT PROGRAMS FOR DECEMBER

*By Emma Jones**

The theme for the month of December is, "Bethlehem's Child."

December 1

THEME: "Thy world had waited long"
SOFT MUSIC
HYMN: "Praise the Lord," No. 34.†
INTRODUCTION TO CHRISTMAS POEM
POEM: "O Little Child of Bethlehem," (*Read in unison the first verse written on the board.*)
O little child of Bethlehem,
Thy world had waited long,
Through ages drear, of hate and fear,
Of cruelty and wrong,
Ere burst upon its ravished ear
The Herald Angel's song.
—A. J. MCKELWAY
HYMN: "Through the Night of Doubt and Sorrow," No. 185.
SCRIPTURE:
Genesis 4:8-15 (hate and fear)
Micah 2:1-2; 3:1-5 (cruelty and wrong)
Micah 4:1-2; 5:2 (Bethlehem's child promised)
PRAYER
HYMN: "Hark! the Herald Angels Sing," No. 72.

December 8

THEME: "Thy coming bringeth peace."
SOFT MUSIC
HYMN: "O Day of Rest and Gladness," No. 16 (*first verse only*).
POEM (*read in unison second verse on board*):
O little child of Bethlehem
Thy coming bringeth peace;
Thy natal star proclaims afar
The prisoners' release,
And all that heavy laden are
Of sorrow find surcease.
HYMN: "God, the All-Merciful" Orders of Worship, p. 63 (*first three verses as solo, last verse in chorus*).
SCRIPTURE: Isaiah 11:1-10; 9:6-7.
POEM: "Peace"
In hearts too young for enmity
There lies the way to make men free;
Where childrens' friendships are world wide,
New ages will be glorified,
Let child love child, and strife will cease,
Disarm the hearts, for that is peace.
—ETHEL BLAIR JORDAN
PRAYER: We pray
"That all mankind may make one brotherhood,
And love and serve each other; that all wars
And feuds die out of nations.
Let every race,
Red, black, or white, olive, or tawny skinned,
Settle in peace and swell the gathering hosts
Of the glad Prince of Peace. Oh! may the hour
Soon come when all false gods, false creeds, false prophets—
Allowed in thy good purpose for a time—
Demolished—the great world shall be at last
The mercy-seat of God, the heritage
Of Christ, and the possession of the Spirit,
The Comforter, the Wisdom, shall all be
One land, one home, one friend, one faith, one law,
Its Ruler God, its practice righteousness,
Its life peace."
—PHILIP JAMES BAILEY

"Thy kingdom come, when wrath and war shall cease,
And swords be reaping hooks for tasks of peace,
And love shall rule, and wisdom shall increase,
Thy kingdom come. Amen.
—WALTER CHALMERS SMITH
HYMN: "O Zion Haste," Order of Worship, p. 66. (*First and second verses only*).
SCRIPTURE: Luke 2:10-14; Micah 4:1-4.
HYMN: "It Came Upon the Midnight Clear," No. 74.

December 15

THEME: "A boon to earth"
SOFT MUSIC
HYMN: "O God, Thy World Is Sweet with Prayer," No. 8
POEM (*read in unison third verse on board*):
O little child of Bethlehem
Thy baby fingers hold
A boon to earth of dearer worth
Than frankincense or gold,
Wherewith the Wise men hailed Thy birth
In heavenly lore foretold.
PRAYER
SCRIPTURE: Matthew 2
HYMN: "Brightest and Best of the Sons of the Morning," No. 87.
BRIEF TALK: "The boon (or boons) to earth."
Suggested "boons": Gods love manifested in Jesus; the forgiveness of sin; the spirit of peace and good will.
HYMN: "Joyful, Joyful, We Adore Thee," No. 47.

December 22

THEME: "Be earth thy home today"
SOFT MUSIC
HYMN: "Come and Worship," No. 73.
POEM (*read in unison fourth verse on board*):
O little child of Bethlehem
Be earth thy home today;
Let glad good will with naught of ill
Rule in all hearts, we pray;
Thy benediction bless us still,
Abide with us alway.
HYMN: "O Little Town of Bethlehem," No. 80.
SCRIPTURE: Luke 2:1-20 (*repeating in unison from memory 8-20 if possible*)
SOLO: "Under the Stars"
Under the stars one holy night;
A little Babe was born;
Over his head a star shone bright,
And glistened till the morn,
And wise men came from far away,
And shepherds wandered where he lay,
Upon his lowly bed of hay,
Under the stars one night.

Under the stars one blessed night,
The Christ-child came to earth,
And through the darkness broke the light
Of morning at his birth,
And sweet hosannas filled the air,
And guardian angels watched him where
The virgin mother knelt in prayer,
Under the stars one night.

Under the stars this happy night,
We wait for him once more,
And seem to see the wondrous sight
The shepherds saw of yore,
O Baby born in Bethlehem,
Come to us as you came to them,
And crown us with love's diadem,
Under the stars one night.
—*Christmas Carols and Hymns*, by Hollis Dann. Published by American Book Co.

PRAYER:
"The day of joy returns, Father in Heaven, and crowns another year with peace and good will. Help us rightly to remember the birth of Jesus that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men.

Grant that we may be willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much our friends love us, and ask ourselves whether we love them enough; to try to understand what those who live in the same house with us really want, without waiting for them to tell us; to make a grave for our ugly thoughts and a garden for our kindly feelings, with the gate wide open.

Close the doors of hate and open the doors of love all over the world. Help us to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death. Let kindness come with gift and good desire with every greeting. Deliver us from evil by the blessing that Christ brings and teach us to be merry with clean hearts.

May the Christmas morning make us happy to be thy children, and the Christmas evening bring us to our beds with grateful hearts, forgiving and forgiven, for Jesus' sake. Amen. (Adapted from Henry Van Dyke.)

POEM:
A little child,
A little star,
A stable rude,
The door ajar;
Yet in that place
So crude, forlorn,
The Hope of all the race
Was born.
—ROSE TRUMBULL

HYMN: "Come to My Heart, Lord Jesus." No. 91. (*First, second, and fifth verses*)

*Durham, North Carolina.
†Hymn numbers refer to *Hymnal for American Youth*.

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December 29

THEME: "One world wide brotherhood"

SOFT MUSIC

HYMN: "We've a Story to Tell to the Nations," No. 260.

POEM (*read from board fifth verse*):

O little child of Bethlehem
Brother of all by blood,
Make all mankind, with willing mind,
One world wide brotherhood,
So earth shall be Thy diadem,
O child of Bethlehem.

SCRIPTURE: Matthew 25:31-46, Acts 17:26.

PRAYER

HYMN: "In Christ There Is no East or West." Order of Worship, p. 69.

POEM: "The Christmas Street"

Red of holly, swirl of snow,
Scurry of passing feet;
Jumble of people, high and low—
This is the Christmas street.
White man, blackman, bishop, Jew—
Christ was born for all of you!

Cherished children, a hungry tot,
Sad little face and eye,
Chinaman, Negro, polyglot,
Tramp and tramping by,
Rich man, poor man, begger man too,
Christ has died for all of you.
Cedar tree and mistletoe,
Newsboy, faker, cheat,
Drab and virgin, on they go—
This is the Christmas street.
Pass and pass, O motley crew—
Christ He lives in all of you!

—MARGARET PRESTON MONTAGUE

HYMN: "This is my Father's World," No. 46. (*First and third verses.*)

BENEDICTION:

"O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light on a holy brotherhood of people of whom thou art always the Ruler. Amen.

DECEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Lena C. Knapp**

The programs for this month are worked out in far less detail than were the three preceding sets of this series of services. One reason for this is that there is a great mass of Christmas material available: all magazines and newspapers, both secular and religious, will offer usable suggestions, and the public library will be glad to serve you. Ask especially for *The Normal Instructor and Primary Plans*, a monthly magazine for public school teachers, published by F. A. Owen Publishing Company, Dansville, New York. The second reason for discussing these services, rather than making them up, is that hymn materials for Christmas are almost necessarily limited to those in the local hymnal. A third reason is that each school is likely to have needs and interests quite peculiar to itself, when special seasons and days are involved.

* * *

Any school just beginning to use the suggestions of this department, should make a careful study of the principles set forth in some detail in the July *Journal*, and in the September and November issues. The "Hints to the Leader" which appeared in July, provides a brief summary. The following suggestions are made against the background of the preceding programs. None of these programs can be effectively carried out unless plans are made well in advance.

THEME FOR THE MONTH: *Keeping Christmas*

CALL TO WORSHIP:

Leader: For unto us a child is born,
Unto us a son is given;
And the Government shall be upon his shoulders;
And his name shall be called,
Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace.
Response: (*Sung softly by a single voice or a special group*)
O, come let us adore him,
O, come let us adore him,
O, come let us adore him, Christ the Lord.
(Chorus, Portuguese Hymn)

HYMN (Hymns for this month should be Christmas Carols, some of which might well be new to the group. "From the Eastern Mountains," and "As with Gladness Men of Old" [*Hymnal for American Youth*, The Century Company] are two splendid songs frequently overlooked.)

CLOSING BENEDICTION:

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee. Amen.

December 1

What Does Christmas Mean?

To answer this question, it might be well to call for extemporaneous answers from the children, raising such a question as "What thought comes to you when you hear the word 'Christmas'?" This discussion should be undertaken only by one who is qualified to make himself master of the situation under any circumstances, so that a spirit of worship is continuously maintained. To be safe, it might be best to select representatives from the various age groups, and prepare them beforehand to answer the question. The point to be made clear by the leader's summary would be, of course, along the line of the thought:

"I would be giving and forget the gift."

Or in Lowell's words:

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me. . . .
Not what we give, but what we share—
For the gift without the giver is bare."

For that matter, the entire story of Sir Launfal might be told, briefly, in place of the suggested discussion.

December 8

Why Do We Keep Christmas?

There are many ways of developing the answer to this question, but perhaps a straightforward talk by an adult would be most practical. Two of the main reasons to be brought out as to why we "keep Christmas" are: to commemorate the birth of Jesus Christ, and to center our thoughts specifically on others and away from ourselves. There are many poems that might fit into this topic, either introducing the leader's talk or reinforcing it. Consult the programs which appear elsewhere in this issue.

December 15

How Do People in Other Lands Keep Christmas?

Your denominational board will undoubtedly be able to supply you with information at this point, and all missionary magazines will be helpful. There is a play "Where the Four Winds Meet," by Aleda Schrottky, published by Girl Scouts, Inc., 670 Lexington Avenue, New York City, price fifteen cents, which would be usable. If it would not meet your needs as a play, it could be made over into story form. The rules of good story telling should be carefully observed by the story teller.

"Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas!"

—HENRY VAN DYKE.

December 22

Keeping the Memory of the First Christmas

The dramatic presentation which will appear in the December issue of this magazine, "Oh, Come Let Us Adore Him," is suggested for this day. It will take *work*, to put on this service but the results will pay. Some schools will find it practical and desirable to have this at the time of the morning service, and in such cases, the regular church school session would be omitted. Some churches will want such a program to come at the vesper hour, or in the evening. In these cases, the simplest possible service should be planned for the morning session. Here again your denominational board will be glad to provide you with brief dramatic programs. If yours is a small denomination, or if you are a "federated" or "community" type of church, write to the Church Publishing House, 17 North Wabash Avenue, Chicago, for suggestions.

December 29

Keeping Christmas throughout the Year

The quotation by Van Dyke, which appears as an insert on this page expresses the idea underlying all the services of this month. The aim of this topic is to create a desire to "keep Christmas" not only "for the day," but all through the year. The Christmas songs used during the month will no longer serve. Use any worshipful hymn for the opening, and "I Would Be True," "Take My Life and Let It Be," or "Just as I Am, Thine Own to Be" in closing. The *talk* might be given by an adult and might show how we may continue to express the spirit of Christmas at home, at school, in the office or shop, and even in more distant places. Or, certain persons might be selected, each taking one phase. Or, again, the approach might be made from the point of view of this question—"How can a little child (a junior boy, a high school boy, or girl) keep Christmas all through the year?" using representatives of various age groups for brief talks. The leader must necessarily give guidance in preparing these talks so that unity is achieved.

* * *

Suitable Christmas stories for children of different ages will be found in these books:

The Story-Teller, Lindsay. Lothrop, Lee and Shepard Co., Boston, Mass.

Christmas Stories and Legends, Curtiss. Meig's Publishing Company, Indianapolis, Ind.

Why the Chimes Rang and Other Stories, Alden. Bobbs-Merrill Company, Indianapolis, Ind.

Stories to Tell to Children, Bryant. Houghton Mifflin Company, Boston, Mass.

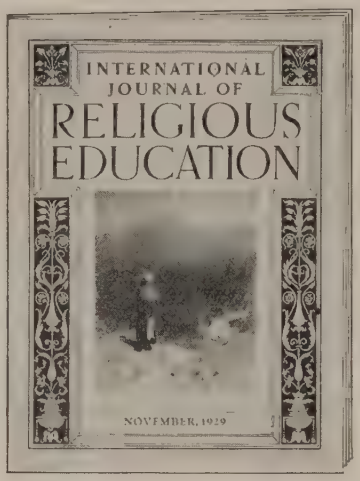
For the Children's Hour, Bailey and Lewis. Milton Bradley Company, Springfield, Mass.

The Children's Book of Christmas Stories, Dickinson. Doubleday, Doran & Co., Inc., Garden City, N. Y.

The story of the Christ Child may be re-told with the help of lantern slides which are procurable at most of the denominational book rooms.

*Educational Assistant, Department of Leadership Training, International Council of Religious Education.

No Matter How Fine Your Pastor's Sermons May Be



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What's Happening in Religious Education

A MERGER of the three largest national organizations of play-goers into the urch and Drama League of America, is nounced by the executive director, George eid Andrews. The three organizations in- lved were: Drama League of America; merican Theatre Association; and Church id Drama Association. The new organiza- on begins with 20,800 members and has tablished its headquarters at 289 Fourth venue, New York City. Dr. S. Parkes Cad- an is the president; the honorary president Hon. John W. Davis; vice presidents are r. Cyrus Adler, Rev. Francis P. Duffy, Mrs. hn Ferguson, Bishop William T. Manning, id Professor William Lyon Phelps.

The purposes of the new Church and rama League of America, as stated in the rtificate of incorporation filed at Albany, e:

"Recognizing the power of the drama to fluence human ideals and conduct, this rporation is organized for the purpose of imulating an extensive and intelligent in- rest in the drama as a social force and an ducational influence, by developing a wider preciation of drama as a creative force; establishing its employment in the pur- it of social and spiritual culture; by sup- rting and encouraging such plays as may e deemed worthy; and by coordinating and sisting the work of all individuals and as- ciations that are now or may become terested in developing an appreciation of rama of worth, especially through the little eater and amateur groups in community nters, schools, and churches.

"In the furtherance of its objective it all be within its purposes to encourage the aining of dramatic leaders; to give advice those interested as to how existing facili- es may best be employed for dramatic pur- ses; to bring to the attention of religious aders the value of the dramatic method in e vitalization of religious education and in e creation of attitudes of mind which will ad to good will and service; to serve as a reau of information concerning religious, ducational, and amateur dramatics; to emonstrate the recreative value of drama a means of making wise employment of urs of leisure; to give disinterested infor- ation to its members and others regarding oductions on stage and screen; and to ork to secure the active cooperation of all oups—religious, professional, civic, and ducational in the support of wholesome rama, its art, its literature, and its affairs."

PROF. FRANK G. LANKARD, of North- western University, is to be come a mem- er of the faculty of Brothers College of rew University, according to an announce- ent from President Arlo Ayres Brown. Dr. ankard is to have the chair of professor of nglish Bible, and will offer this year sev- al courses in the theological seminary, in ddition to his teaching at Brothers College.

A METROPOLITAN daily newspaper "of wide circulation and commanding influ- nce" sponsored by "all the churches, or- anizations, and individuals who are com- itted to the promotion of righteousness roughout the republic" is urged by Bishop seph F. Berry, of the Methodist church, ho was himself a journalist for many years.

DR. ALBERT W. PALMER, pastor of the First Congregational Church of Oak Park, Illinois, resigned his pulpit on September 15, to become the president of the Chicago Theological Seminary as a successor to Dr. Ozora S. Davis. Dr. Davis will continue on the faculty as the professor of practical theology. Dr. Palmer is a graduate of the University of California and of the Yale Divinity School. He has been a prominent figure at national councils of the Congregational Church, and for several years has been a member of the council's interracial committee.

OXFORD University, England, and Columbia University have arranged for an exchange of professorships through the use of talking motion pictures. According to the announcement, talking pictures are being made of educators and lectures in the two universities and then the films will be exchanged. This plan is only one of numerous ways in which the talking motion pictures are being adapted to education.

MR. S. W. HUTTON has completed his work as associate secretary of the Department of Religious Education of the United Christian Missionary Society and has become a professor in the Texas Christian University of Fort Worth.

MORE than 20,000 pupils were enrolled in summer school vacation church schools in New York City, Westchester, and Nassau counties. The schools opened July 1 and continued for four to six weeks. In New York City a twenty-five per cent increase in enrolment was reported over last year, when the number of pupils was 19,800. The schools were conducted by the Metropolitan Federation of Daily Vacation Bible Schools, cooperating with the religious education department of the Greater New York Federation of Churches. More than a million pupils were in vacations church schools throughout America during the season.

BISHOP JAMES C. BAKER of Seoul, Korea, has been elected a member of the National Council of the Korean Y. M. C. A. and chairman of the National Student Committee. Bishop Baker was formerly pastor of Trinity Methodist Episcopal Church, Urbana, Illinois, and director of the Wesley Foundation at the University of Illinois.

THE National Education Association has announced the program for the ninth annual observance of American Education Week, November 11-17, 1929, under the joint auspices of the Association and the American Legion.

Secretary J. W. Crabtree, of the National Education Association, said: "American Education Week is observed each year during the week including Armistice Day. It begins on Monday and ends on Sunday. It is the purpose of American Education Week to acquaint the public with the aims, achievements, and needs of the schools. The program is built around the seven cardinal objectives of education, formulated in 1918 by a committee of the National Educational Association."

DR. ROBERT M. HOPKINS, the general secretary of the American division of the World's Sunday School Association, sailed August 30 for Honolulu and the Orient. On his voyage Dr. Hopkins will visit conventions in Honolulu, Japan, Korea, China, and the Philippines.

SYRACUSE University has announced the immediate expansion of its program for adult education and extension courses in central New York. To attain this end it has secured the services of Dr. Walter Morton, an executive in the Penney-Gwinn Corporation of chain stores and in the J. C. Penney Foundation in Florida. Mr. J. C. Penney is a trustee of Syracuse University and because of his personal interest in the adult education movement, he has consented to release one of his own executives.

THE FOOCHOW Theological School, Foochow, China, opens this month as a Methodist institution prepared to train preachers for all the conferences in the Fukien area, with mandarin as the medium of instruction. Rev. Harry W. Worley, recently returned from furlough, has been appointed president. Rev. Philip S. S. Yu, delegate to the general conference, has just returned to the faculty after a year of special study at Drew Theological Seminary.

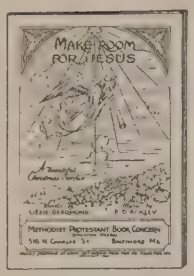
ANNOUNCEMENT has been made of the marriage of Dr. Walter Scott Athearn and Miss Frances Emily Smith, on the fourteenth of September, at Pine Cliff, Colorado.

THE Chicago Council of Religious Education, of which Professor W. C. Bower is chairman, announces several interesting projects for the coming autumn and winter. Professor H. Augustine Smith of Boston University, specialist in the fine arts in religious education, is to come to Chicago October 28, under Council auspices, to conduct a conference on church music. The program includes an address before the union ministers' meeting, luncheon and afternoon conferences, and a choral liturgical service of worship in the evening in the University of Chicago Chapel. The guild of organists is cooperating with the council in planning and promoting the program.

A city-wide tournament in religious dramatics in which the churches all over the city will take part, and the promotion of courses in good citizenship and civic righteousness for adult classes are other projects to be given attention during the current year.

THE twenty-second annual Christmas Seal sale, of the National Tuberculosis Association, will begin early in December, the sale to be carried on through the local chapters of the Association. It has been reported that the funds made available through this sale of Christmas Seals have been instrumental in reducing the death rate from tuberculosis in the United States more than one-half.

★ Christmas Suggestions ★



Make Room for Jesus

A complete Christmas Service for Sunday Schools. Words were written by Lizzie DeArmond, music by B. D. Ackley, formerly pianist to Homer Rodeheaver. The music is bright and catchy; easy to learn, but not of the jazz type. The atmosphere of the service is one of reverence and devotion, carrying out the thought conveyed in the cover design; an angel descending from the skies, a group of people gathered on the hillside receiving the message to "Make Room" in their hearts for Jesus, the new born King.

Service consists of eight songs for the school, primary song, and special song for ladies' voices, with recitations, dialogues, drills, etc. Sample copy on request. Prices: **8¢** copy, **85¢** dozen, **$3.25** for 50, **$6.00** for 100.

The Pageant of Life

By Rev. Louis Randall, D.D.

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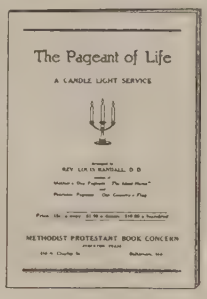
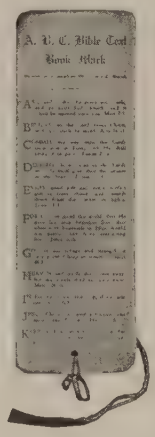
By the author of "The Ideal Home" and "Our Country's Flag." A candle light service depicting the journey of life represented by the four seasons — Spring, Summer, Autumn and Winter. Suitable for any season of the year, especially Christmas morning or New Year's Eve Service.





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The Light of Life

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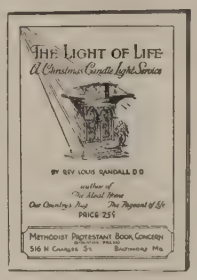

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Christmas Catalog

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THE success of the Chicago Forum during the past several seasons has had no small part in encouraging the organization recently of the Adult Educational Council of Chicago. The Forum Council will be merged in the new Adult Educational Council and Mr. Fred Atkins Moore, who has given the Forum such admirable leadership, will continue as executive director. The Council, with its slogan "Keep on Learning," expects to function in the field of education as does the association of commerce or the church federation with business and church groups.

MISS MIRIAM HEERMANS has been appointed Secretary of Literature for the Western Office of the Pilgrim Press, with headquarters in "The Book Nook," Room 1326, 19 South LaSalle Street, Chicago. She will answer inquiries regarding literature and advise with those desiring information on curriculum materials and religious books. Her work will be carried on in the closest cooperation with the secretaries of the Congregational Education Society.

REV. W. C. OWEN, for many years Superintendent of Adult Work for the Sunday School Board of the Methodist Episcopal Church, South, died on September 22, at Conway, S. C., following a long illness.

ON Tuesday, August 27th, Mr. Roy G. Ross and Miss Elizabeth Elsie Green were married at Owosso, Michigan. Their new address will be 5901 East Washington, Indianapolis, Indiana.

THE twenty-first annual session of the Sunday School Council of the Methodist Episcopal Church, South, will meet in Nashville, Tennessee, December 13-17, 1929. Dr. L. A. Weigle, Dean of Yale Divinity School, will deliver a series of three addresses on December 15 and 16. This council is composed of approximately 350 workers in religious education from all parts of the South, and is probably the largest group of employed denominational workers in religious education meeting anywhere in annual assembly.

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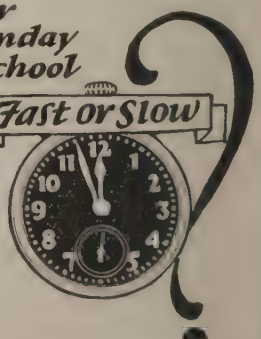

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EV. KEMPER G. McCOMB assumed his duties as minister of education in Broad Street Presbyterian Church, Columbus, Ohio, the first of September. Until at time he served as Executive Secretary the Essex County Council, at Newark, w Jersey. The vacancy in the Essex unty Council, has recently been filled by v. William A. Sparratt.

HE inauguration of Dr. Arlo Ayres Brown as president of Drew University ok place October 17, Founders Day. The rcises opened at 10:30 A.M. with the dication of the new Brothers College ilding. The inauguration itself did not ur until afternoon.

R. FREDERICK LYNCH, who has been identified with the Church Peace Union om its inception, and who was instrumental securing large gifts for its work from the e Andrew Carnegie, has resigned as trus- and educational secretary, and will de- te his time to writing. He has in prepara- n a history of the churches in the peace ovement, and a volume of personal recol- tions. His letter of resignation closed th the words: "I hope the Church Peace nion may grow from strength to strength til war is banished and universal peace s like a shaft of light across the world."

HE fourteenth annual meeting of the World Alliance for International Friendip through the churches will be held at shville, Tennessee, November 10-12. The neral subject for discussion will be, "The w Internationalism."

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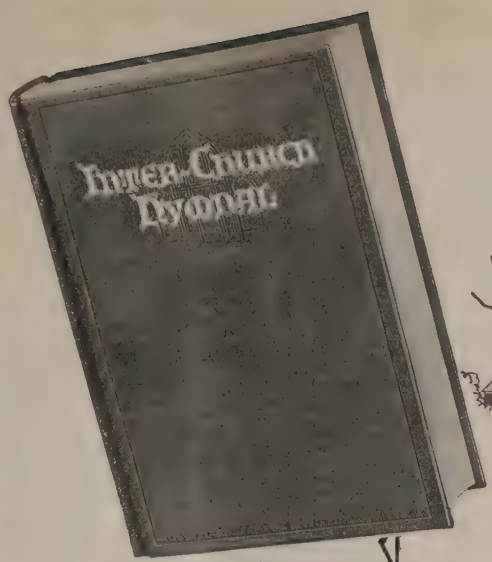

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A Pastor's View of Worship in the Church School

(Continued from page 11)

admirable earnestness and dignity orders of service which they have themselves prepared, under guidance, to be sure, but with a genuine sense of initiative and responsibility.

Before we can do all we need to do in worship, shall we not have to develop a new kind of hymnal? We need not merely a collection of hymns with a few responsive readings at the back; not even an attempted improvement on this in the shape of a collection of iron-clad orders of service which must be followed just as printed, but rather a treasury of worship material—calls to worship, unison and responsive readings, prayers, responses, litanies, confessions of faith, and also selections from the wealth of spiritual inspiration in the wide realm of extra-biblical literature. Such a book will provide the materials out of which may be built up a service of worship adapted in length and content to the group and the occasion, and thus make possible a better day in the worship of the church school.

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Pulling Against the Tide

(Continued from page 8)

Square by running a steam roller through the crowd. The steam roller is the perfect expression for the flattening out of the individuality. The bearing of this trend on the Christian enterprise is obvious. The Christian ideal will never be carried out into life by people of timid and conventional minds. Christian ethics cut directly across many of the accepted practices of our time.

These facts should not create in us the mood either of despair or self-pity. There are two things at least which the presence of these back-pulling forces demands. One of them is to know and to help the members of our churches to realize what we are fighting for—to help people to be realistic in their thinking and to make clear that our Christian gospel cannot make friends or alliances with these popular tendencies in our world.

The second is frankly to recognize that Christian religion is not suited to be a majority faith in such a world as ours. We are continually faced by the old temptation to which the people in the days of Constantine yielded, i.e., to secure the wide acceptance of the Christian name more or less by the sacrifice of the essential qualities of the Christian gospel.

The great days of Christianity were the days in which it was a minority faith, so deadening anyhow, that it had to be kept underground in the Catacombs. The characteristic danger of our day is not that the church may not spread widely, it is the far more subtle danger that it may lose the cutting edge of its truth and so cease to be a redemptive agency.

Did you know that there are over 120 national agencies in the United States and Canada working with and for children? Research Service Bulletin Number 7, *A Survey of Agencies Working With and For Children*, is a valuable reference to these agencies, giving their addresses, the types of work done, their aims, and their publications and materials. Price $.50.

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Can Children and Adults Worship Together?

(Continued from page 16)

presented it has reached both adults and children for the understanding and profit of both. It should be said, however, that these talks to the children are not as easily prepared as some suppose. If they are to be effective they must deal with the truth and be presented with care, remembering that adults and children always like a story and can see in it the point which a heavier method would obscure.

The children's offering is the offering received previously in the church school. It is brought down the center aisle of the church to the minister by four junior deacons who are elected each week for the task. The offering is received with a prayer of consecration.

The children remain for the closing hymn or for the anthem by the combined choirs. For a time, they left during the hymn, but this was changed in order that there might be given a sense of completeness to this part of the service. It should be noted that the change was appreciated by the children.

Reference should be made to the entrance and exit of the children. Much is to be said for having the children with their parents, but many of ours are sent to us by parents who for one reason or another do not themselves attend the church. Consequently we find it best for the children to be seated by departments. They enter the auditorium by two doors at the front of the room to the right and left of the platform. Seats are reserved for them in the center sections. The kindergarten uses the two front pews. Behind them in one section is the primary department, and in the other, the junior department. The junior high school group occupies the remaining pews. We encourage the senior high school group to take places with the older members of the congregation for the entire service. When the children retire, a recessional is played on the organ and the groups leave by the doors through which they entered.

During the first part of the service, the adults have seated themselves in the pews behind and on either side of those occupied by the children. At the conclusion of the first episode of worship, many of the adults, joined by the late comers, move to the center seats and to the front to take the places left vacant by the children. The second episode in the worship service then begins.

Both from children and adults there have come many indications which lead us to believe that this service of worship together is making a vital contribution to the religious experience of each.

The Meaning of Worship

(Continued from page 10)

unity in his own mind, and to feel the glory of it. I am using that radiant word designedly. It is a glory to lead a group of young folk into the presence of the living God. You have made all your preparation for the experience which you hope is to ensue. Think it over again as a unity until a great desire for the reality of the experience becomes clear. Probably this will issue in your own personal prayer.

Execution. Finally the program is to be executed. You have the exacting task of giving attention to the details of the process and still preserving the mood of the worshiper yourself. If you have made the preparatory steps carefully you can do the first, if you have entered into the meaning of worship you can do the second.

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A cruel story of how the author was robbed of his boyhood religion by professors and preachers and even parents. Fortunately, he tells also of how he earned a new faith to replace the stolen. A recent college graduate said that it should be re-titled WHAT EVERY YOUNG MAN AND WOMAN SHOULD KNOW—before going to college. "Will be a great help to countless numbers of young church people who are troubled about these problems."—*Prof. Reinhold Niebuhr* $2.00

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NEW BOOKS

Between War and Peace. By Florence rewer Boeckel. New York, The Macmillan ompany, 1928. 591 p. Price $2.50.

The sub-title of this book indicates its urpose—A Handbook for Peace Workers. he author is Education Director of the ational Council for Prevention of War, one the stronger peace agencies which is taking active and constructive a part in the pro- otion of peace.

The book is a general survey. In her oreword the author states, ". . . only by an ttempt at a general survey can an idea be iven of the scope and resources of the peace ovement, of the many opportunities for articipation in it, and of the number and omplexity of the problems involved in estab- shing peace with the consequent pressing eed for intensive work and for effective rganization."

In the eight chapters of the second part ne can find information regarding the pro- otion of peace through or by eight different gencies or groups, namely, education, hurch, women, commerce, labor, farmers, ar veterans, and young people. In the third art there are sixteen chapters presenting rief discussions of as many subjects, includ- ng such topics as, The League of Nations, he World Court, The Kellogg Treaty, Arbi- ration, Pacifism, The Monroe Doctrine, and he Cost of War. In the fourth part there only one chapter, which is entitled "What ou Can Do For Peace."

The book is not an exhaustive study of ny one phase of the peace movement, but here are two values which the reader will iscover: First, an impression—a new im- ression for most readers—of the extent of he peace movement and of the momentum hich it has gained. Second, the more im- ortant facts regarding each of many dif- erent aspects of the problem are presented n concise and interesting form. No doubt he book will be used by many speakers as source of information.

Of not the least value to peace workers is he last chapter on "What You Can Do For eace," because it suggests a large number f practical methods contributing to the use of peace. Individuals so often feel hat their puny efforts will be futile in hanging the course of human events, but it after all only as the attitudes of individuals e changed that the world can be perma- ently changed. The suggestions offered by Miss Boeckel, if used, will undoubtedly help changing the attitudes of individuals. In he Appendix there is a copy of the Cove- ant of the League of Nations and the text f the Multilateral Treaty. The book is ndexed. —Forrest L. Knapp

Race Attitudes in Children. By runo Lasker. New York, Henry Holt and ompany, 1929. 394 p. Price $4.00.

This book deals concretely and from the ewpoint of the educator in moral and re- gious living with the specific problems of ce attitudes in children and adolescents. opens with an outline of what these atti- des are, then deals at length with the estion of how they are acquired and ught, and concludes with several chapters how these attitudes may be modified. ase illustrations gathered through question- aires, group discussions, correspondence, d miscellaneous reports from teachers, arents, club leaders, settlement workers, d others make up a good portion of the ok and are scattered throughout as the apters continue.

The author dismisses as unsound the pop- ular assumption that children have a dis- tinct inborn trait or attitude of fear of mem- bers of other races and maintains that race attitudes are the results of acquired habits. Particularly illuminating are the sections which deal with the indirect ways in which such attitudes are acquired, such as through the behavior of elders, the prevailing social customs and environmental situations. A chapter is devoted to the influence of the Sunday school in which is portrayed the con- tradiction which exists as the church teaches brotherhood, yet is being led to compromise and make adjustments to contemporary so- cial thinking and practice in the community. Much of the church's direct teaching, the author claims, often ignores opportunities for developing better race relations and ac- tually intensifies a condescending attitude and a race prejudice rather than friendship.

The book closes with a helpful discussion of objectives, principles, and methods for developing right race relations through the home, school, the church, and other volun- tary agencies. In fact the entire book is filled with much valuable material for bet- ter education in inter-racial relations. There are many footnotes and references for further study. —O. M.

A Study of Educational Achievement of Problem Children. By Richard H. Paynter and Phyllis Blanchard. New York, The Commonwealth Fund Division of Publications, 1929. 72 p. Price $1.00.

A study of case materials on children who present personality and behavior problems with a view to determining in how far the problems outside of school interfere with the school curriculum. Special interest attaches to this study because it is based on every- day, actual life situations. The authors re- port no general trend that personality and behavior problems interfere with educa- tional achievement, but indicate at the same time that educational achievement is too often thought of in the narrow terms of scholastic standing only. The socialized school, however, recognizes the seriousness of problems which interfere with the well balanced development of the child.

—O. M.

Worship Training for Primary Children. By Clara Beers Blashfield. Printed for The Leadership Training Pub- lishing Association by The Methodist Book Concern, New York, 1929. 210 p. Price $1.00.

This book adds a long anticipated volume to the textbooks for the standard courses in leadership training. It discusses "The Mean- ing of Worship in Child Life," "Leaders of Worship," "Building a Program of Wor- ship," "The Atmosphere for Worship," "In- strumental Music and Pictures," "Helping the Child to Worship Through the Service of Song," "Scripture and Story Material," "Prayer," "Giving As an Act of Worship," and "Worship Throughout the Week," each in detail. The two chapters on music make an especially valuable contribution to the material available in the field of children's worship, suggesting new ways of using in- strumental music and helping leaders to understand how to interpret available songs, and to help the children to create their own songs.

Workers in church schools having super- vision of worship for the primary depart- ment will find the book full of practical sug- gestions, and should not wait for the coming of a training school to order it and use it.

—M. A. J.

Administration of Pupil Personnel. By Arch O. Heck. Boston, Ginn and Com- pany, 1929. 479 p.

Schools are giving more attention to the use of adequate records in educational pro- grams. Here is a comprehensive analysis of the best practice in the public school field today. It is written primarily for the guid- ance of teachers, since they are the persons who come into closest contact with the pu- pils and are directly responsible for their success or failure. A discussion of how school records aid the public school teacher in doing her work more effectively will also be suggestive to church school workers.

Aims and Methods in Teaching Religion. By John K. Sharp. New York, Benziger Brothers, 1929. 407 p. Price $2.75.

This book was prepared by a Catholic leader for teachers in Catholic schools. It purports to represent the newer viewpoint in education. A sympathetic reading will repay any Protestant educator. Perhaps he will be surprised to note the complete absence of reference to the Protestant sources in edu- cational literature with which we are so fa- miliar, and it may lead him to wonder whether we are equally one-sided in ignor- ing the good things in Catholic educational literature.

The New Citizenship. A Study of American Politics. By Seba Eldridge. New York, Thomas Y. Crowell Company, 1929. 357p. Price $2.50.

Professor Eldridge faces the question raised by the marked decline of the citizens' interest and activity in public affairs. He seeks an explanation of this fact and comes to the conclusion that competent citizenship under present conditions is an impossibility except for a "favored few." Then the author goes on with a critical examination of cur- rent prescriptions for the shortcomings of political democracy, including wider exer- cise of suffrage, proportional representation, the initiative, referendum and recall, the short ballot, democratization of procedure for constitutional amendment, realignment of po- litical parties, restoration of freedom of dis- cussion, collective ownership of industry, dem- ocratic forum of community organization and development of adult education.

The author then goes on to formulate specifications for a "New citizenship" with the suggestion of an experimental program.

The book is addressed to social scientists, community organizers, educators, and college students, and plain citizens who are seriously interested in the problems with which it grapples.

Youth and the World Outlook for Young People's Classes and Societies. By John Leslie Lobingier. Boston, The Pil- grim Press, 1929. 64 p. Price $.35.

This book contains thirteen studies for use in a three months' period in a church school class or young people's society. It is the third unit in the "Christian Life Series," the other two courses being *Christian Life Prob- lems* and *Problems of Christian Youth* by Harry T. Stock.

This course deals specifically with certain attitudes, prejudices, and convictions regard- ing missions, the peoples of other nations, colors, and creeds, and the vast groups of peoples living under varying social and eco- nomic conditions and shows how they may be discussed profitably in a group. It will an- swer the need of many program committees for usuable material.

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How to Improve a Young People's Program. By Harry Thomas Stock. Boston, The Pilgrim Press, 1929. Price $.35.

This booklet gives practical help to those individuals and groups who want the work of their young people to be successful. It discusses various local church situations, and offers material to form the basis of six or more discussions on such topics as:

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It has an excellent bibliography of books and materials for further study and consideration. Usable for a summer conference course. —P. R. H.

Training for World Friendship. By Ina Corrine Brown. Nashville, Cokesbury Press, 1929. Price $1.00.

The first part of this book is given over to a discussion of the true meaning of missionary education, while the second part is given to a presentation of methods. The position taken by the author is that missionary education must become one with that type of religious education which leads to the Christianization of all relationships with all persons, classes, races, and nations. The orientation of the reader in this point of view is very important to the purpose of the book. The little volume is a real contribution to the movement to extend the meaning of religious education to include missionary education. —P. H. V.

Human Nature in Christian Work. By A. H. McKinney. Boston, W. A. Wilde Company, 1928. 216 p. $1.50.

Practical suggestions for church school workers as to the value of knowing human nature—oneself as well as others—in order to work harmoniously and effectually in any church position; numerous illustrations.

Finding God. By G. W. Taylor. New York, The Macmillan Company, 1929. 212 p. Price $1.50.

A simple introduction to the history of religion which will be helpful to teachers of children in giving them an appreciation of the search of ancient men for God.

Poster Making for the Amateur. By Anne Woodrow Van Devanter. Philadelphia, National Publishing Company, 1928. 53 p.

A practical manual of directions for making posters including spacing, paper cutting, lettering, designing.

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More Primary Worship Programs. Mary Kirkpatrick Berg. Garden City, ew York, Doubleday, Doran & Company, c., 1928. 182 p. Price $1.75.
A second collection of worship helps for e whole year by an author whose first lume proved very stimulating to primary aders.

75 Stories for the Worship Hour. Margaret Eggleston. Garden City, New ork, Doubleday, Doran & Company, Inc., 29. 155 p. Price $1.50.
A collection of brief stories portraying rotherhood," "Courage," "Friendship," ove," the "Missions," "Perseverance," and e like.

First Bible Stories. By Jessie Eleanor oore. New York, Thomas Nelson and Sons, 29. 128 p. Price $1.00.
A profusely and accurately illustrated imer of Bible stories which the little child n read himself. The illustrations make ear many oriental customs.

The Gateway of Tomorrow. By ive M. Price, St. Paul, Minnesota, Scott-itchell Publishing Co., 1929. 48 p. Price 50.
An effective Americanization play which rtrays through four scenes the realization an ideal by a family of Russian peasants.

Short Pageants for the Sunday hool. By Laura S. Copenhaver. Garden ty, New York, Doubleday, Doran & Com-ny, Inc., 1929. 152 p. Price $1.50.
Nineteen brief dramatic services for ristmas, Thanksgiving, Easter, Mother's y, missionary and other special celebra-ons.

The American Negro. A Series of orship Services to be used in the Junior epartment of the Church. New York, The ethodist Book Concern, 1929. 64 p. Price 35.
A series of services of worship developed rough the use of spirituals, poems, and ories, written by or about the American egro, to stimulate appreciation of and for eir character and achievements. Both as source of material and as orders of wor-ip the contents of this manual will be very eful.

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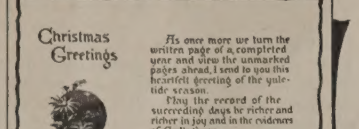
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(IJ)

"From Darkness to Dawn"

(Continued from page 26)

ABEL: "For unto you is born this night in the City of David a Savior which is Christ the Lord. And this shall be a sign unto you—"

NATHAN: Ah, yes, it comes back. "Ye shall find the babe wrapped in swaddling clothes and lying in a manger."

(MIRIAM *steals out from her hiding place and comes close.*)

JONATHAN (*aghast*): The outcast! Get thee away! If she touches us, we are lost.

ABEL: Nay, can the powers of evil do aught unto us who have seen the messenger of God? Are we not on our way to worship the Christ?

MIRIAM: The Christ! The Messiah!

ABEL: It must be. An angel just came to us out in the hills.

MIRIAM: Ah, yes, I know. Did not my heart tell me? Dost thou wish to know where to find him?

NATHAN: Yes, yes, dost thou know? Tell us quickly.

MIRIAM: Come. It is in the cave on the hillside, yonder. I will take you to Him. (*stops suddenly*) Nay—I cannot. Ye must find Him alone. It is not for me.

(*The shepherds go out hurriedly left, all but* ABEL *who looks back at her pityingly. She goes slowly to the well and sits down disconsolately.* RUTH *enters left, her eyes shining.*)

RUTH: Miriam—oh, Miriam, art thou there? They are worshiping Him—they came from the fields to worship Him—they say He is the great Savior promised of old by the prophets.

MIRIAM (*softly, head bowed*): Ah, yes—I know.

RUTH (*eagerly*): Oh, come then, dear Miriam, and let us worship Him, too. Let us go together.

MIRIAM (*wonderingly*): Thou wouldst go—with me?

RUTH: Yes, let us hasten.

MIRIAM: No. It is not for me. Shall sin come into the presence of the Servant of the Most High? It is true that I am accursed.

RUTH: Is there no hope in the shining star? (*looking up at it*) See! It draweth nearer—and nearer. Its rays are a pathway of light.

MIRIAM: The star does not shine in the valley of sin. (*She sinks to her knees beside the well. Suddenly she raises her head and looks away, as if seeing a vision.*)

RUTH: What is it? What dost thou see?

MIRIAM: Is it not a voice speaking?

VOICE (*speaks slowly and clearly from offstage where* MIRIAM *is looking*): "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For, behold, the Sun of Righteousness shall arise with healing in his wings."

MIRIAM (*repeating softly*): "Healing in his wings."

RUTH: I can hear nothing. But see! (*pointing off right*) Some one is coming. Look! A caravan—far down the path! There are camels—and men with rich robes—and their trappings shine like gold.

MIRIAM (*not heeding her words*): I will go with thee to worship Him.

(JOASH *enters suddenly left,* AMON *following.*)

JOASH: My daughter, come away from that outcast. (*He draws her hastily down stage and speaks intently.*) Knowest thou aught of the strange tale that the shepherds are telling? They are arousing the whole city with their fool pratings of a new-born babe, whom they declare to be the Promised One. I will not have it. It will frighten the people and they will refuse to pay. (*To* AMON) Go thou and bring the father here. (*Pause, as* AMON *exits*) What meaneth this strange light? It is dazzling. (*During this speech the lights have suddenly grown brighter. The* THREE KINGS *enter right.*)

FIRST KING: Pray, canst thou tell us where is He that is born King of the Jews?

SECOND KING: We have seen His star in the east and have come to worship Him.

THIRD KING (*holding out a casket and opening it*): We come, bearing gifts—rich gifts—

JOASH (*reaching his hand into the casket and feeling the gold*): Gold! Thou hast gold! Ruth, my daughter, go and prepare our royal chambers for these guests. See! Mine is the inn yonder. If I do not mistake, ye are princes of the kingdom far to the east. Ye shall receive service worthy of such noble guests.

FIRST KING (*impatiently*): Nay, we have come to find the King—He that hath lately been born King of thy people.

JOASH (*slowly*): King—a King born—among us? That child—a King! (*He pauses to consider for a moment. Then with a calculating and cunning look*) Ah! (*calling loudly*) Amon! Come back to me!

AMON (*re-appearing, followed by* JOSEPH) Here I am master. (JOASH *bows to* JOSEPH *and kneeling, presses his robe to his lips.*)

JOASH (*to* JOSEPH): I am thy servant, O son of David. I have been mistaken. Thou shalt have a room in the inn worthy of thy noble station. See! These princes have come from afar to behold the Child.

SECOND KING (*pointing suddenly*): The Star! It is resting over the hillside. Let us go for surely it will lead us unto the King.

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SEPH (*raising his hands reverently*): It s the sign. Do ye seek the Child? Come —I will lead you to Him. (*They all exeunt eft, first* JOSEPH, then the KINGS; *then* OASH *who is outdoing himself now in his hospitality.* RUTH *turns and beckons to* MIRIAM *who starts eagerly to follow them.* OASH, *seeing this, takes* RUTH *firmly by he arm.* MIRIAM *stops and turns back sadly.*)

RIAM (*stretching out her arms toward the star*): O, star of glory, if only thou didst shine for me! Thou bringest light unto shepherds and kings. (*brokenly*) But for me who has sinned there is no star o light the darkness— (*She bows her head in sorrow.*)

CURTAIN

Scene Three

It is early morning at the well. Curtain es to show SARAH *and* RAMAH, *two women the village, drawing water, and lingering the well for a bit of gossip.*

RAH (*laying her pitcher down on the well stones and gesticulating excitedly*): Yes, it is a strange thing, as thou sayest, but my son Abel was sitting right there by the shepherds' tower, and the light streamed all around them.

AMAH: And did they really see an angel?

RAH: Nay, not one only. There was a great host of heavenly beings singing a strange anthem of peace and good will. (*Several other women have entered meanwhile from the right, among them* REBECCA, ESTHER, and RACHEL. *They pause, listening to the conversation.*)

EBECCA (*unable to remain quiet any longer*): But there is something more wonderful than the shepherds. Hast heard of the three kings from the countries beyond the rising sun who brought such magnificent gifts?

ARAH (*eagerly*): Heard of them! I saw them! I saw them. I was standing on the housetop as they went by, and the light of the strange star fell full upon them. The rich robes of the men glistened with many colors, and the trappings of the beasts seemed studded with jewels.

EBECCA: And the gifts they brought were worthy of a king.

AMAH: Dost suppose He is really the king of whom the prophets wrote?

ARAH (*shrugging her shoulders*): Who can tell? Let Him arise and cast off the yoke of Rome from his people, and we will believe Him to be the Promised One. But it could well be, for wonderful things have come to pass.

EBECCA (*looking around*): Hast any one seen the Child? I wonder—is He as other babes?

ACHEL (*softly*): I have seen Him.

OMEN (*turning to her excitedly*): Thou! (*Various excited questions follow, such as* "What is he like?" "Is there a crown on his head?" *and so on.*)

ACHEL: Yes, He is as other babes. And yet—the purity and peace of heaven shine strangely from his baby face. It was as though my soul were lifted up where it could sweep the harps of angels. He is as other babes—and yet—I know—he is the Christ!

(*During the last speech* RUTH *has appeared from left. Her face is transfigured with joy. Almost at the same time* MIRIAM *appears behind the women, nearer the well. She listens breathlessly to the words. None of the women notice the two.*)

ARAH: It doth not seem that a king would be born in a cave. Didst see the gifts?

ACHEL: Nay, I saw no gifts. I could not lift my eyes from the face of the baby Jesus.

MIRIAM (*breathing softly*): Jesus?

(RAMAH *turns and sees* MIRIAM. *She points at her, startled.*)

RAMAH: Look! The accursed one! She hath been listening.

(*All seize their pitchers, some hurriedly filling them with water, and back away from the well.*)

REBECCA: Hasten! Lest the power of the evil one fall upon us!

(*All exeunt right.* RACHEL *lingers for a moment and reaches out her arms hesitantly toward* MIRIAM, *whose back is to her. She loses courage, however, and goes out with the rest.*)

MIRIAM (*sitting down on the well stones, her back to* RUTH): Jesus! Savior! Most beautiful name!

VOICE (*off stage*): "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

MIRIAM (*raising her eyes and seeing* RUTH *standing there*): Tell me, dear child, why is his name Jesus?

RUTH (*softly*): Ah, she told me why—the beautiful stranger. Is it not a wonderful name? She said they were to call his name Jesus, for it is he who shall save his people from their sins.

(*Miriam raises her head, a look of great light dawning on her face.*)

MIRIAM (*rising, holding out her arms eagerly*): From their sins? He shall save his people from their sins? (*looking up*): Star of hope, thou didst shine for me?

(*While she stands thus, looking up, a light is turned on her from above, and the* VOICE *speaks. As it comes,* MIRIAM *sinks to her knees and gazes upward.*)

VOICE: "I am the light of the world; he who followeth me shall not walk in darkness, but shall have the light of life. . . . For God so loved the world that he gave his

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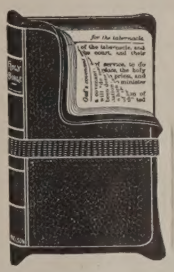

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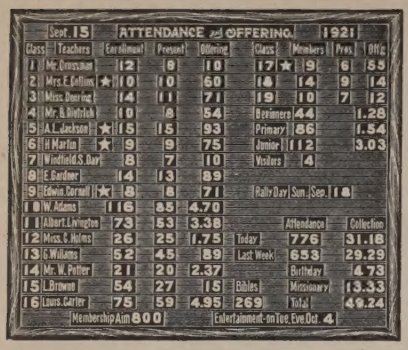
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only begotten Son that whosoever believeth on him should not perish but have everlasting life."

MIRIAM (*softly, as if in reply*): Oh, Lord, is thy love so great as that? When mankind in its blindness asketh for a sceptre, dost thou send a Savior? When it asketh for a king of power, dost thou send a king of love?

RUTH (*wonderingly*): Why dost thou look so—as if a voice from heaven had spoken to thy heart? The glory of the blessed star is upon thee. (*Suddenly holds out arms to* MIRIAM) But a more blessed light shines from His face. Come—come with me—and worship Him.

MIRIAM (*rising*): I will come.

CURTAIN

Scene Four

While tableau is being arranged the organist plays scores of "O Come, All Ye Faithful." Curtain rises to show MARY *seated in the center, the Child in her arms. A concealed electric bulb placed where the Child's face is supposed to be, lights up* MARY'S *face as she bends over Him. At one side are grouped the* SHEPHERDS, *some kneeling, some standing. Just behind, a little at one side, is* JOSEPH. *On the other side, two kneeling, one standing, are the* THREE KINGS. *Music of "Though Your Sins Be as Scarlet" is played softly.* RUTH *enters leading* MIRIAM. RUTH *takes her place at the back among the* SHEPHERDS. MIRIAM *comes slowly to the front of the group and kneels humbly. As the soft music ceases, the lights, which were dim at first, grow steadily brighter, focused on her kneeling figure.*

VOICE: "Behold, the Lamb of God, who taketh away the sins of the world."

CURTAIN

Notes on Production

STAGE: The stage requirements are simple. The well, made of blocks of stone or other material, is at one side of the stage. If a very realistic effect is desired, a tub of water may be used as the foundation for the well and surrounded by the stone blocks. One of the very easily procured canvas backgrounds representing Bethlehem and the star will be very effective.

LIGHTING: The lighting effects indicated may be best attained in the following way: (1) Footlights, consisting of all white lights, or white interspersed with blue; (2) A spotlight operated so that its rays seem to fall from above, to be used in the scenes where the voice speaks and in the final tableau at the end.

Lights should be dim until the very end. In the second scene a special blue light should be introduced, made by using blue bulbs in footlights or covering white bulbs with blue paper. If a spotlight is not available, try to arrange some side light which will serve the purpose.

It would be well to locate the imaginary "star" at some point over the heads of the audience, so that all the characters may look toward the same spot, and the audience may have the benefit of the full face in each case.

COSTUMES: All the costumes are simple and Oriental, the women except MIRIAM, dressed in colored cheesecloth robes and headdresses; the men dressed in straight long tunics gathered at the waist with girdles and covered with some outer drape. In the case of the SHEPHERDS, the tunic is sufficient. The THREE KINGS should wear over their tunics rich shawls. All should wear headdresses. The dress of MARY should be distinctive, consisting of a flowing robe of white, covered by a headdress and drape of blue, all in the same piece. MIRIAM wears over her white robe an outer cape of black with headdress and drape of deep crimson.

ARTICLES NECESSARY: The pitchers carried by the women may be hard to secure. They should be the type illustrated in Bible pictures, large jugs with handles on both sides. Some may be manufactured out of old jugs by affixing a second handle and painting them brown. As substitutes large crockery vases and other dishes may be used.

The THREE KINGS should carry caskets containing their gifts. The little souvenir cedar chest would serve this purpose to perfection, but any box of this nature may be used.

The SHEPHERDS should carry long crooks.

NOTE.—In the preparation for this play, do not minimize the VOICE and the hidden music. It is very necessary that these should be discharged promptly and well.

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